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RECOGNITION.

BY PROF. W. F. LEOGOTT.

Of grand immortal in the summer land,
I find you greet me as in days of old,
Whose thrilling memories me to-night enfold,
And know again thy friendly grasp of hand.
The tidal years touch not thy golden strand,
Nor steal the strength of manhood's early prime;
Thy shadow unshadowed knows no passing time,
For life immortal bath no shifting sand.
Al, loyal heart, what greetings manifest
Beyond the border shall our spirits share,
When undying years have held us fast
While life's dim twilight within my hand I hold;
Nor can I doubt that in the morning air
Our clasping hands will hold the olden smile.
Ward, Pa.

ROCHESTER—ITS INDUSTRIES, CHURCHES, ETC.

BY REV. CHAS. W. CUSHING, D. D.

Rochester has just celebrated its semi-centennial. Such an event suggests history. Like most western cities, the original settlers of this city were of Puritan stock. This connects it intimately with New England.

No city is more beautifully located than this, none has finer natural scenery. Situated in the valley of the Genesee, it is embraced by a landscape of gardens. Through the center of the city, in a series of cascades and rapids, flows the Genesee river. From its entrance to the city to the point where it leaves, it has a fall of nearly three hundred feet. Some of these falls are as picturesque as that of Niagara, and but for their proximity to this most magnificent cataract, would be widely known and justly celebrated.

The growth of the city has been remarkable, reaching a population of 100,000 in its first fifty years. It was unfortunate that the city was not more regularly laid out; and yet many of its streets, including the private residences, are very fine—no surpassed, perhaps, in beauty, by any city in this country except Cleveland.

The people have shown great enterprise. The water-power, which is not surpassed, has been well utilized. Formerly no city equaled it in the manufacture of flour. This is still an important part of its industry. But the great natural motive power has invited other industries, such as the manufacturing of shoes, which has become very extensive.

Floriculture and the raising of fruit trees and garden seeds are carried on more extensively here than anywhere else in the world. The names of Hiram Sibley and James Vick are known in connection with this business in every clime.

The buildings of Rochester, as a rule, are not conspicuous for magnitude. There are, however, some exceptions to this which deserve notice. Powers' Block is a magnificent structure, celebrated for its beauty all over the State. Located within this is the justly celebrated Powers' Gallery, which is entirely a private enterprise.

About thirty rooms have been fitted up and decorated in the most elaborate style. It is doubtful if there is in this country, or Europe, anything which equals this gallery in its arrangement and decorations. These rooms are filled with beautiful, and in many instances with rare and costly, works of art, and are thrown open to the public for the small sum of twenty-five cents. The proprietor, Mr. D. W. Powers, has spared no pains or money in this work, and richly deserves the gratitude of the entire country for his enterprise and magnanimity. It is worth a journey from Boston to visit this gallery.

The Powers' Hotel, due also to the enterprise of Mr. Powers, is connected with Powers' Block, the stretching entirely across the square from street to street. This is an elegant hotel, the best in the State outside of New York, and hardly surpassed there.

Another superb building, recently completed, is that of Mr. H. H. Warner. This is an immense structure, seven stories high, and, like the others mentioned, entirely fire-proof. It has four and a fourth acres of flooring. The front of the building of glass and iron, is architecturally one of the finest in the country. Mr. Warner is highly respected for his integrity, business enterprise, and interest in whatever relates to the welfare of the city. His business, including his bank-savings and proprietary medicines, is very large, making him, it is said, the largest advertiser in the world. In the advertising room in his building there are boxes labeled for 12,000 different periodicals. Those who assume to know, say that a million of dollars would not pay his annual advertising bills. Mr. Warner is a Christian gentleman, and contributes liberally for philanthropic and reformatory work.

Rochester has a good supply of churches, which are doing fair work; though I am sorry to say that in Christian enterprise—unless I misjudge—they are not at the front as in some other cities. There are some expensive church edifices, though not a really modern church building in the city. I am still more sorry to say that in the matter of church edifices the Methodists, though not lacking in means, are behind other denominations. We have not a commodious and really inviting church in the city. I hope this will not long be true, for the members of the Asbury Church are just now laying the foundations for a new church building.

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Somewhat in contrast with the above, I am glad to say that the public charities of Rochester are many and well cared for. Hospitals, orphanages, industrial schools, etc., are numerous, and all seem to be near the people's hearts. Contributions are made to these annually, and on a liberal scale; so that, while the churches do not seem to be doing as much on some lines as in other places, there is, nevertheless, good work done along the line of Christian charities.

In earnest temperance work but little, apparently, is being accomplished, though the W. C. T. U., Good Templars, and some others, are struggling with the powers of darkness. The immense brewing interests located here seem to paralyze the churches, and to a great extent muzzle both the pulpit and the press.

The schools of Rochester are good and rapidly approaching the New England standard.

All in all, Rochester is a most desirable city for residence. Located in one of the best fruit regions of the country, it has desirable markets, while its proximity to the Lake—only seven miles away—modifies both the intense cold of winter and the otherwise severe heat of summer. With needful moral and religious influences, its next fifty years may be made more glorious than the past.

June 14, 1884.

FAREWELL RECEPTION OF DELEGATES.

BY REV. J. W. HORNE, LL. D.

The Methodist Ministers' Meeting of New York, etc., was found in session at St. Paul's Methodist Church, Fourth Avenue, on Monday, the 16th inst., instead of at the chapel of the Book Concern on Broadway. The cause of the change of place was for the sake of larger accommodation, as the esteemed delegates from the British Conference to the General Conference of the Methodist Episcopal Church, lately in Philadelphia—Rev. Robt. Newton Young, classical tutor, etc., and Rev. Sylvester Whitehead—were to be offered a fraternal reception, on the eve of their return to the mother country.

The president of the meeting, Rev. Dr. Spellmeyer, invited the venerable Bishop Harris to invoke the Divine blessing upon the delegates and the sacred occasion, which he did with hearty emphasis upon the whole Wesleyan Church and ministry.

The ordinary business being speedily set aside, Dr. Tiffany, of New York, was requested to present the

distinguished brethren. This Dr. Tiffany did in well-chosen words. Referring gratefully to kindly hospitalities tendered by English friends to him, on visits to the British Islands, he gladly expressed the rare pleasure that the American Methodist ministers and people had experienced from their associations with these distinguished English brethren and ministers. He made brief reference to the enthusiastic reception given, a few years ago, in the same sacred place—St. Paul's Methodist Church—to the late eminent and liberal Dean Stanley; he referred, in sad tones, to the reported dying condition, in Philadelphia, of the beloved Bishop Simpson; he remarked on the progress of Christian civilization among all peoples, largely through the agency and influence of Protestantism and Methodism; and closed by brightly anticipating the time when the flag of the stars and the flag of the cross of St. George should everywhere lead the battle and the victory of the sacramental host.

Rev. Mr. Young, on being introduced, said he should no more—at least not in the United States—use the English style of address, "Ladies and gentlemen," but among Methodists always say, "Brothers and sisters." He had got to love this well. No fullness of language could be too great to set forth their sense of the refined, delicate, and acceptable courtesy and hospitality with which they had been everywhere favored. Speaking of the reception given to Dean Stanley in that church, he stated that he had had the opportunity of learning from the Dean himself, that nothing of the kind had ever come to him, in his life, more grateful or honorable to his feelings than that was. Turning, for a moment, to the expected demise of Bishop Simpson, he said: "Bishop Simpson is one of the greatest Americans of our time. As long as he lives, as you continue faithful to the name and life-work of Bishop Simpson, Methodism will go forward, to the eternal glory of God."

Mr. Young excused himself from giving any detailed account of his impressions of matters and things he had noticed abroad in the land. If he should ever attempt anything of the kind, it would be after thought and deliberation in his own study. He excused himself, also, from further, lengthy speaking by re-adopting a text once offered him in a time of speaking need by a friendly brother: "Yesterday, to-day and forever." He touched on the yesterday of Methodism, the to-day of the same, and then hoped and prophesied, eloquently, about the glorious, triumphant forever.

Rev. Mr. Whitehead was introduced, and with fitting, ready language spoke wisely and well. He had, at once, noticed suggestive differences between the Methodisms of the countries on this and on that side the waters. There is a great difference between the life of the individual and that of the community. The growing life of the community must somewhat suit itself to its circumstances. Referring to Bishop Simpson and his approaching departure, he said: "Some one is asking, 'Where shall another Bishop Simpson be found?' They need not mourn for that. The God of Bishop Simpson remains; and in due time, to some one He will say, 'Arise, take and fill his place.' He spoke of the Wesleyan Church as being, in fact, the most thorough-going Protestant Church in England to-day. That church was not tending down nor minifying the Gospel. It was singing the same song to-day: 'O for a thousand tongues to sing my great Redeemer's praise!' It was trusting in the same inspired Bible; it was believing in the same blessed Trinity; it was looking for the same glorious appearing that the fathers were. Romanism, we believe, could not permanently succeed and prosper. Culture, science and civilization are against it; and, besides, the Gospel of the blessed God and Methodism are. We should not be over-careful, the speaker believed, about antagonizing evolution or revolution. Such evolution and revolution as he had lately heard presented, through an emaculated Christianity, born in Brooklyn, could make no impression on the true Christianity. The church

believed, with Chalmers, in the explosive power of a true affection—the love and doctrine of the Cross. Until science is fixed and stable, let us go on preaching faithfully the Gospel, assured that real science and true religion will finally agree.

The Reverend brother mentioned that he had heard it frequently remarked among the brethren that there were noticeable differences between the Methodism of the East and that of the West; and he wittily said that the Methodism of the eastern towns and cities should be watched and nourished, or it might become like old lands often used and cultured, and then left to go to waste; the last and might be worse than the beginning.

Both of these esteemed, Christian brethren and ministers took leave in most tender, fitting and fraternal terms of the numerous sympathizing friends, as well as ministerial brethren, around them. The audience-room was well filled, and the speakers were liberally, though delicately, applauded. A series of fraternal, graceful resolutions were presented and unanimously adopted by the Preachers' Meeting, and also a similar set engrossed, from the quarterly conference of the old John Street Church, to which the English brethren had made a visit.

We were uncommonly pleased, myself, to have the privilege of participating in this hearty, farewell service, because, many years ago, the honored father of Rev. Robert Newton Young was the colleague of Rev. James Horne, Wesleyan missionary in the island of Jamaica, W. I.—the beloved father of the present writer. May the Lord of hosts abide with these esteemed, departing brethren!

THE THING SO COMMON AND YET SO STRANGE.

BY REV. E. A. RAND.

One thing is always happening, and yet we never get used to it, and that is—death. It is so common a fact, and yet it has each time a new and sad force. So old, so old is death, and yet every day it so startles us as we come in contact with it, that it meets us as a new experience, so new, so strange, so sad. We may fancy that we have become used to it. It is somebody's child, somebody's mother that has died, and we dismiss it as an event that must happen and must be stoically endured. But when the shadow darkens our door, when the craps hangs from our bell-knob, when it is our parlor whose blinds have been closed and whose atmosphere is so hushed and still, and when it is our child on whose cold face our hot tears are dropping, then we cry out, "O death, how strange, how cruel a thing art thou!"

No matter how many times we stand by the shore of that dark river, we go there each time a stranger, and we say the river is dark and the waters are chilly. Each time, however tender may be the hand binding up the wound that sorrow may inflict, however skillful, the wound bleeds sadly afresh. Death is an experience that so seems to end everything, and the grave a bottomless chasm over whose edge sweep all the strength, beauty and hope of life, that men shrink back from it in alarm.

Now, the effort of the Bible is to get us to look across, and then to light up the other shore. Its sentences are like the arms of a guide-board pointing across hopefully, steadfastly. Do we say that death ends all, that when it comes, child or parent, companion or friend, seem to go hopelessly, light and cheery song leaving our homes, and into these same shadows of the night and the rude, dismal cry of some threatening wind from the sea? Everything ended? Love stopped, memory stopped, life stopped? Over the river, like a finger-post, points this sentence: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die." Life goes on, love goes on, memory goes on, the soul goes on. The past is not forgotten, and the past is cherished by the departed. To our present troubles they are not insensible, and future reunion with us is fondly

anticipated. They bend over us from the skies, they yearn toward us, their hands are reached out toward us. Oh, that while their affection moves down toward us, our aspirations after the holiness of their lives and after communion with their God and Saviour might steadfastly move upward and take hold of the great spiritual and heavenly realities of another life!

BISHOP SIMPSON. In Memoriam.

BY REV. W. S. STUDLEY, D. D.

Thou of the silver tongue and loving heart,
So filled with zeal thy threescore years and ten,
Thou wilt be missed in all those haunts of men
Where thou so long didst bear a faithful part.
In pointing sinners to the Lamb of God,
And smiting rocks in deserts with thy rod.
For thirty souls to make the waters flow,
And quench the fever of distress and woe.
In hearts unknown that to Infinite Love
Has depths below and heights that reach above.

Our weak conjecture. To the land of rest
Thy spirit flies to mingle with the blest
And holy multitude before the throne,
And call some mansion in the Father's house thine own.
In that sweet land thy soul will surely find
Fruit of the thoughts it cherished here;
Reclaiming fellowship with kindred dear,
And coming nearer to the heart and mind
Of Him thou didst so love to magnify.
Who did the world to save and sanctify,
And chose thee for His servant to inspire.
The hearts of men with faith and pure desire.
Thy lips will there be eloquent as here,
Enhancing glories of the heavenly sphere,
And cheering multitudes to press their way
Nearer to Him whose life is endless day;
No hour content but as thou canst incline
And make some human spirit more like
The Divine.
Buffalo, N. Y., June 21, 1884.

THOMAS OLIVERS, HYMN WRITER AND CONTROVERSIALIST.

BY GEORGE JOHN STEVENSON, M. A.

In my former letter I left Mr. Olivers just appointed, in 1775, by John Wesley his own traveling companion, and corrector of the press at the Methodist Book Room in London. He traveled only one year with Mr. Wesley, when Joseph Bradford took his place and held the office for eight years; as Mr. Olivers found work enough in London for his pen for thirteen years; but he was not qualified for the duties of editor, or "corrector of the press" as he was designated. In 1789, Mr. Wesley wrote in reference to this office: "I choose a new person to prepare the *Arminian Magazine*, being obliged, however unwillingly, to drop Mr. Olivers for only these two reasons: 1. The errors are innumerable; I have borne them for these twelve years, but can bear them no longer. 2. Several pieces are inserted without my knowledge, both in prose and verse." In proof of what he had written, he referred to the eight pages of errata printed in the *Magazine* of 1786. Mr. Wesley did well in using the best man he had to spare for the office, but he was too old for such work; he had counted fifty years of hard toil when appointed. Methodism, however, derived advantages from the use of Mr. Olivers' pen in other departments of service, first as a writer of hymns, then as a defender of Methodist doctrine.

As a writer of hymns, Thomas Olivers occupies a place the church will never let die. For many years there was much misunderstanding respecting one of his hymns. It was known that he wrote a hymn on the last judgment, and for over half a century some persons believed that he wrote the hymn commencing, "Lo! He comes with clouds descending." It is true that Thomas Olivers did write a hymn on the last judgment; indeed, he wrote two, and printed them both, and one of them is in the same peculiar metre as that named above, and it also contains that one particular line, but not at the beginning of the hymn. The hymn so well known in the Methodist Hymn-book was written by Charles Wesley, and published by him in 1788, the original publication being now before me. It is probable that his judgment hymn was the first of his poetical pieces which he printed. During the early years of his ministry, he often dreamed and preached about the judgment day. In one of his sermons he says: "I dreamed one night that Christ was come in the clouds to judge the quick and dead." The scene lingered in his memory, and led to his more earnest preparation for the coming of the Lord. A few years afterwards he wrote that he had another dream, in which "he saw the heavens opened, and a stream of fire as large as a small river issue forth." It filled the whole space between the heavens and the earth with a thick fiery mist, and he thought, "The day is come of which I have often told the world, and I shall now see how it will be with me in eternity!" He felt joy at the prospect he could not describe. Such a vivid imagination as his soon enabled him to express his thoughts in verse, and if the reader will compare his verses with the prose descriptions of what he dreamed, they will see the similarity of thought and expression. There are two editions of his judgment hymn, one published

by Griffiths, Wright, of Leeds, without date, the other published in Bristol in 1798, where Olivers was then stationed, printed by the Methodist William Pine. These are so nearly alike it is difficult to say which is the original. It is not impossible but the Leeds edition may have been first printed. Another edition appeared some years later, "altered from the original, with fifteen additional verses, and numerous marginal references."

When in 1761 John Wesley published "Hymns with Tunes Annexed," he printed his brother's hymn under the title "Thy Kingdom Come," commencing—
"Lo! He comes with clouds descending,
Once for favored sinners slain."
He printed the tune with it which Thomas Olivers had written, and he put the name Olivers at the head of the music. This led most readers to conclude that he wrote both hymn and tune. The tune is still used to the hymn, but the name is changed to Helmsley. Olivers is said to have made the tune from hearing it played on a harpsichord in the street.

In a list of works published by Thomas Olivers, he mentions "A Hymn of Praise to Christ," set to music by a gentleman in Ireland, and performed before the Bishop of Waterford in his Cathedral on Christmas day, to which is added a hymn on Matthew 29, 30. Olivers was stationed in Ireland in 1766, and it seems reasonable to conclude that the two hymns named were then written and published. The second, on Matthew, seems to have been lost altogether. The "Hymn of Praise," No. 733, in the American Methodist Hymn-book, commencing "O Thou God of my salvation," is not printed in the English Hymn-book. In 1763 it was printed by Pine, Bristol, where the author was then stationed, and is in the same tract with the judgment hymn.

Concerning the "Hymn to the God of Abraham," which is known the world over, there is no certain information as to its date of composition and publication. The first and second editions were printed at Nottingham by S. Cresswell, but both are without date. It is adapted to a celebrated air, sung by Leon, in the Jews' synagogue. So far as we have knowledge of the man and the period, it appears that Olivers was out of health, and went from London into the country, at Westminster (then really in the country), and met with a hospitable welcome in the house of another devoted Methodist, John Bakewell (who was himself the writer of some good hymns, especially the one commencing "Hail, Thou once despised Jesus"). During his stay in that place, Olivers is said to have gone to the Jews' synagogue in the Horse-ferry Road (where the writer has also been), and there he heard the famous Hebrew melody sung by Signor Leon, which so impressed his mind—for he knew good music—that on reaching his friend's house, he sat for awhile in meditation, and during the day began to write that incomparable Christian hymn to suit the Jewish tune. It was received with enthusiasm by the Methodist people. The first edition may have been printed as early as 1763, but the only certainty at which we can arrive is that the fourth edition appeared in 1773. In the next year (1773) the seventh edition was printed, and another edition, with the date of 1779, has on the title-page, "thirtieth edition, price one penny." In 1780, the hymn appears in the York Hymn-book, published by Robert Spence, and in 1785, when John Wesley published his Pocket Hymn-book, he included Olivers' hymn, minus the concluding verses of the first and second parts. This shows the great popularity of the hymn from the beginning of its history, and that makes one wonder why John Wesley excluded it from his collection issued in 1780. It did not find a place in the official Hymn-book of English Methodism till the supplement was added in 1831; but we have now had it in use for over fifty years. The original Methodist Hymn-book of America was compiled by Dr. Coke (or Bishop Coke, as he should be called), and was based on the York Book of Robert Spence. Therefore this hymn, "The God of Abraham," has been sung by American Methodists now for a whole century. Therein you have an advantage over us in England.

It would be easy to add pages of testimony to the grandeur and beauty of this hymn. James Montgomery, whom I had the pleasure of seeing and knowing in Sheffield, and who gave me the original MS. of several of his own hymns, including that on "What is Prayer?" says of this hymn to the God of Abraham: "There is not, in our language, a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure is unattractive, but like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberative examination, when its proportions become more graceful, its dimensions expand, and the mind grows greater in contemplating it. The man who wrote it must have had the finest ear imaginable; for on account of the peculiarity of the measure none but a person of equal musical and poetical taste could have produced the harmony perceptible in the verse."

The fourth poetic composition of

Thomas Olivers is entitled, "A Descriptive and Pictorial Eulogy on the Death of the late Rev. John Wesley, M. A." Olivers loved Mr. Wesley with a strong and ardent love, and in this elegy of 320 lines, or eighty verses, written while Wesley lay buried at City Road, he pours forth his full heart of sorrow at the personal loss he felt at parting from so true a friend. It was published in 4to and 12mo, and had a large circulation in the year of Mr. Wesley's death, and was reprinted in 1819, in 1837, and was included in the sketch of Olivers' life in "Lives of Early Methodist Preachers," 1866. The remaining twelve of the publications of Mr. Olivers were in prose, and largely controversial.

From the year 1770 to 1785 or thereabouts, a fierce controversy prevailed in England between the Calvinists and Arminians. The chief writers were Toplady, Sir Richard Hill, Rowland Hill, Rev. Walter Scafe, John Wesley, John Fletcher, and Thomas Olivers. In the "Lives of Sir Richard Hill," an octavo volume of 650 pages, this controversy is exhibited in painful detail, and the reading of it produces feelings of sorrow and regret mixed with pain and pity. It will not be necessary to do more than glance at the part taken therein by Thomas Olivers.

Mr. Wesley, in the Minutes of the Conference dated August 7, 1770, made a statement which gave great offence to the Calvinists, including Lady Huntingdon, the family of Hills, the Sellons and others. At the Conference of 1771, Mr. Wesley and all his preachers but two signed a declaration as to the meaning of those Minutes, one of the two dissentients being Thomas Olivers. Thereupon Toplady and the Hills took up their pens to assail both Olivers and his chief, John Wesley. Olivers grew angry that Mr. Wesley was assailed; he did not mind being assailed himself, as he had a pen with fire in it to burn up stable. Mr. Wesley issued one tract of 12 pages, and in it said: "I have no leisure to consider the matter at large; I can only make a few strictures, and leave the young man [Toplady, Mr. Wesley's worst assailant] to be further corrected by one who is fully his match, Mr. Thomas Olivers." Toplady, in 1772, issued "More Work for Mr. John Wesley, or a Vindication of the Minutes," etc. In it he describes Mr. Wesley as "Pope John," and adds: "Thomas Olivers, a journeyman shoemaker, retained by Mr. Wesley as a lay-preacher at the rate of £10 per annum, is his bully-in-chief; Mr. Wesley skulks for shelter under a cobbler's apron, and asks if Tom the shoemaker has more learning or more integrity than John the priest?" Mr. Olivers replied in his "Letter to the Rev. Mr. Toplady." Rev. Caleb Evans then attacked Mr. Wesley, to which Mr. Olivers issued "A Full Defence of the Rev. Mr. Wesley." Then came Richard Hill's "Farrago," followed by his "Farrago Double-distilled," and in them truly were abuse and insult severe enough; but Rowland Hill was, if possible, more severe in his attack on John Wesley. Mr. Wesley replied in Lloyd's *Evening Post*, April 2, 1773, to the "Farrago Double-distilled," and Thomas Olivers, in his "Rod for a Reviler," was fully equal to the defence of Mr. Olivers against young Rowland Hill. Olivers was truly indignant that a boy in years (he was not yet thirty) should so insult his venerable friend, John Wesley, then seventy years old, and his "rod" was quite warm enough for the young divine. By his intemperate attacks on both Mr. Wesley and Mr. Fletcher in early life, he drew forth replies from several, which conferred on him unenviable notoriety, but his after-life of exemplary fidelity to the Gospel and his benevolence for so many years, made ample amends for the indiscretions of his youth. Toplady had encouraged the fray by publishing in the *Gospel Magazine* "The Serpent and the Fox; or, an Interview between Old Nick and Old John." Olivers' "Rod" was followed by a letter from a mechanic named Goodenough, who told Rowland Hill he had used a vindictive style which a chimney sweep might be ashamed of. Richard Hill then took up his pen to revile Mr. Fletcher also. Olivers, in 1774, issued "A Scourge to Calumny," a pamphlet of 168 pages, keen enough, but he deserved all the severity Olivers sent him. He charged wilful untruth on Mr. Hill, then in strong language denounced him for calling him "Tom the cobbler." He said to him: "My name is as sacred to me as yours is to you; you have no more reason or authority to call me Tom than I have to call you Dick;" and added that "John Wesley has done more good in these lands than you, sir, with any four of your most flaming ministers."

The controversy was hot and strong, and was blown into white heat for many years, but it produced "Fletcher's Checks to Antinomianism," and that scouted if they did not kill that dangerous doctrine, which John Wesley said sent more souls to hell in his day than anything else. Olivers wrote and published "Twelve Reasons against Buying or Selling Snuggled Goods," two separate "Defences of Methodism," "A Full Refutation of the Doctrine of Unconditional Perseverance," "An Answer to Mark Davis' Thoughts on Dancing," and "A Letter to Thomas Hanby on the Sudden Death of Near Relations." His separate publications were sixteen in number, four of which were poetical. He died in Robert Street, Hoxton, London, in March, 1799, and is buried in John Wesley's grave. He was aged seventy-four.
South Hackney, May 26, 1884.

Miscellaneous.

THE WONDERFUL ONE.

BY REV. W. M. STEHLING.

Isaiah made no mistake when he said His name shall be "Wonderful." He that gives to us the glad Christmas-tide excited wonder at His birth; the angels were jubilant, and men were astonished. Wonderful wisdom marked His answers to the questions of artful priest and Pharisee, and anxious disciple as well. Wonderfully full of comfort were His words, as with the family He stood beside the cave that entombed a brother: "Thy brother shall live again." To the sorrowing widow of Nain He says: "Weep not;" and to Jairus: "She is not dead, but sleepeth."

Wonderful was His humility. Men court honor and fame, but when the people came to take Jesus by force to make Him a king, He could not be found—He had hid Himself. He might have been popular if He had excited the Jews to sedition. They watched His lips to catch the first sedition word, but there was no sting at Caesar or Pilate. He did not talk of bloodshed and victory; He did speak of a kingdom and of winning it, but it was the kingdom of heaven, and men would win it through humility. "Blessed are the meek, the poor in spirit, for theirs is the kingdom of heaven." Alexander was great; he conquered the world, it is said. Napoleon became great by grasping the sword and endeavoring to do what Alexander had done. Jesus came and undertook to conquer the world for Himself; but He girded no sword upon His thigh, He issued no call to arms, He did not incite the people to bloodshed; He preached peace to them, and humility: "Bless them that curse you;" "Do good to them that hate you;" and He has been wonderfully successful, for wide is His influence; it is even wonderful. Englishmen boast of the greatness of the British Empire, and the widely-extended influence of Queen Victoria, but there are nations and peoples to whom her name is no more than other names; but where is the civilized nation that voices not the sentiment of the words, "All hail the power of Jesus' name?" The influence of Jesus is felt in Africa, in Egypt, where Joseph carried Him for safety, up and down the Jordan where His divinity was attested, and in Nihilistic Russia and in Japan. His influence is undermining the power of Confucius and Buddha in China and India. Almost can we sing,—

"From north to south the princes meet,
To pay their homage at His feet."

Of all kings, and heroes, and conquerors, Jesus is greatest. If we would compare man with this incomparable One, look at Napoleon. He was a great man; made a life consul by a vote of three millions of people, and commanding an army of hundreds of thousands, he was possessed of a marvelous intellect and great magnetic power. He himself says, "I have so inspired multitudes that they would die for me; the lightning of my eye, my voice, a word from me, then the sacred fire was kindled. But this power I cannot impart to another," he is compelled to admit, "nor can I perpetuate my name and love for me; now that I am at St. Helena, now that I am alone, chained upon this rock, who fights and wins empires for me? Who thinks of me? Who makes effort for me?" This is Napoleon. Jesus lived in the world twenty years less than Napoleon; the greatest number ever interested at one time in Him was five hundred; His disciples were selected from among fishermen. There were but one or two swords among them. Jesus was poor; He had not where to lay His head; He was not educated in the schools; "and yet," says Dr. Schaff, "this man, without arms or money, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, He shed more light upon things sacred and divine than all philosophers and scholars combined; without the eloquence of the schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion, and furnished themes for more sermons, orations, discussions, learned volumes, works of art, and songs of praise, than all of the great men of ancient and modern times. Born in a manger, crucified as a malefactor, He now controls the destinies of the civilized world, and rules a spiritual empire which embraces one-third of the inhabitants of the globe." Though He died eighteen hundred years ago, he lives again, and is Commander-in-chief of the militant host, General of every

division, Captain of every company, and is with the two or three met in His name. How wonderful is our Christ! Thomas Carlyle calls him "the greatest of all heroes," and Ernest Renan says He is "a man of colossal dimensions."

The influence of Jesus is wonderful in extent; it is also varied. The greatness of great men is generally seen in one direction. Napoleon was a commander, Luther a reformer; Noah Webster would have been almost unknown to the world had he not made a dictionary; Abraham Lincoln is great because he was the liberator of slaves; but the influence of Jesus is seen and felt in all directions; it changes men from sin to holiness, builds hospitals for suffering humanity, cares for the poor, provides "Little Wanderers' Homes" and orphan asylums. The condition of woman to-day where the Gospel is not is degrading in the extreme, but here in our own land she is exalted to her true position—queen of the home and queen of society—and this through the influence of Jesus. The electric fluid touches a band of iron, and it falls asunder; the influence of Jesus touched the chains of twelve millions of English slaves in 1843 and they fell off, and a few years later the same power piled upon American free soil the shackles of three millions more slaves—a grander monument to the dead Lincoln than marble or granite could build.

And this influence is lasting. The enemies of good thought this energy would weaken, but they did not know it was divine; they said this blessed influence would fade away, as the daylight before the darkness, but it abides, and the world will never relapse into barbarism. This holy influence will abide until it wraps the world about, as the atmosphere does to-day. How did Jesus achieve such wonders in so short a life? He was not rich or learned; He had not an army. No, He died. The divine, the sinless One, loved man, and died for him, and in this way He triumphs. He stoops to conquer. He commands by love; His empire is founded upon love. His weakness was His strength, and by it He subdues all things to Himself; His weapons were a "wretched reed, a crown of thorns, an infamous cross," and by these He conquers the individual and the nations.

LETTER FROM CANADA.

We have reached the ecclesiastical month of Canada—June. In former years this month was always sacred to Methodists in Canada, but this year it is particularly so, inasmuch as we commence a new era in our existence. We first meet in our respective Conferences, as the Methodist Church of Canada, Methodist Episcopal, Primitive Methodist, and Bible Christians, and wind up our affairs, and then separate and meet in the Annual Conferences of the Methodist Church! The Conferences of the smaller branches have met, two of the Conferences of the Methodist Church of Canada have also met, and to-morrow (the 12th) the Toronto Conference will meet, and all matters pertaining to the Methodist Church of Canada will be among the things that were. The closing services of these Conferences were all very solemn. Many who had been standard-bearers together for years were now to be comrades in arms no more. No wonder that tears were shed as so many were about to enter upon new and untrodden fields of enterprise.

The Methodist Church now consists of ten Conferences, all of which are to meet this month. According to the Discipline, one of the general superintendents is to open each Annual Conference and preside on alternate days with the president; and as we have two general superintendents, each would attend five Conferences. But, unhappily, as we think, the senior general superintendent has been sick, night unto death, so that it is questionable whether he will be able to attend any Conference. His medical attendant insists upon absolute quiet for some time to come.

The illness of the senior superintendent, Dr. Rice, will necessarily impose a serious amount of labor upon the junior superintendent, Rev. Dr. Carman, and as some of the Conferences are held at the same date and at places far apart, it will be impossible for him to attend them all. One Conference has been held under the new régime—the Montreal. The place of meeting was Brockville, on the banks of the noble St. Lawrence. The locality is full of interesting Methodist associations. A few miles away there is a graveyard in which sleep the remains of many Methodist heroes, but there are none around whom there cluster so many tender associations as Barbara Heck, to whom the Methodists of the American continent are so much indebted. A suitable monument ought to be erected at her grave, to which every Methodist in the Dominion and the United States should contribute.

Near to Brockville is Augusta, where, in 1817, the Conference of the M. E. Church was held, presided over by Bishop George, and so grand were the services that the Conference has ever since been known as the "Revival Conference." Sabbath was the great day, but all night as well. It is questionable whether the like was ever seen in Canada except at this memorable Conference. Oh, for a repetition of such grand displays of saving power!

To return. The Montreal Conference of the Methodist Church was in session rather more than a week. Superintendent Carman delivered an inaugural address at the commencement, which was full of Methodist fire; the old ring was heard, to the delight of the ministers and laymen who were present. The discussion on French missions was especially animated. The bounds of this Conference include the Province of Quebec, which is largely Roman Catholic. It is questionable whether there is a more difficult portion of Methodist missions than that which pertains to Quebec. The labor is hard and the soil unproductive, so that strong faith and indomitable zeal are indispensably necessary in order to success. Different plans have been proposed, and now those particularly interested want to have a general superintendent, a large staff of evangelists and several colporteurs, with a French school, as the agency without which very little good can be accomplished. The missionary committee did it impossible to make such large pecuniary assistance as the above machinery would require, so that I am afraid but little more will be accomplished until the next General Conference.

Happily the Methodist Church commences its new era under very favorable auspices. There has been an increase in the membership of the western Conferences of the late Methodist Church of Canada exceeding eight thousand. The other branches which form the union also have good increases, so that we have great cause to thank God and take courage.

Of course there are some among us who have always opposed union, and still are unchanged in their views on this subject, so that they can see no good to be achieved. A few brethren have gone to your side of the line, as it is anticipated that there will be a surplus of ministers. Happily in the Montreal Conference there was no surplus. One amusing incident occurred during the session. A presiding elder at Ogdensburg, nearly opposite Brockville, wrote to the Conference to say that he would be glad to correspond with a few members of Conference who might wish to take work in the United States. Of course the letter provoked much laughter. I may say more of the other Conferences in my next.

While I am writing, the Assembly of the Presbyterian Church is in session in Toronto. This church is prosecuting the work most vigorously. According to the last census, it numbers 100,000 less than the Methodist Church, and employs only about half as many ministers. To the credit of the Presbyterian Church it must be stated that the scale of payment to ministers is much larger than with us. The minimum salary is now \$750 and free manse. The missionary work both at home and abroad is prosecuted with great vigor. Some missionaries on furlough are in attendance at the Assembly, among others, Rev. Mr. Robertson from Erromanga, who has delivered several addresses respecting the progress of Christianity in that island. Some of the murderers of former missionaries are now converted Christians. Another of their missions is Formosa, where the success accomplished has been most marvelous. The first missionary sent thither, Dr. Mackay, appears to be a man of apostolic zeal and full of the Holy Ghost and of faith. The Presbyterian Church in Canada sustains several theological colleges and is doing a good work.

Our Baptist and Congregational friends have been holding their annual meetings. The former is much the larger body, and has been recently highly favored by some munificent gifts from wealthy members for educational purposes. They seem resolved to concentrate all their educational efforts for the ministry in Toronto. The latter body has just opened a new college in Montreal which is very creditable to the denomination.

The Anglican Church has been holding one or two of its synods. An unhappy law-suit between some of the clergy is a sad scandal to religion. One of its Bishops has just returned from England, where he has secured a steam yacht for missionary purposes in Algoma in the northern portions of Ontario.

The agitation on the liquor traffic is very vigorously prosecuted. Money has been subscribed very liberally by friends of the Act and its opponents. The conflict will be severe, but the friends of temperance are sanguine that they will succeed. The demon alcohol will not quit the field without a strong combat.

JUNE 11, 1884.

BOSTON UNIVERSITY.

Convocation Day, as was anticipated, proved to be an occasion of very great interest. Some two hundred or more alumni, representing all the departments of the University, assembled at one o'clock, Tuesday, June 2, in the great hall, 12 Somerset Street, Boston, and after a half hour of social conversation, were called to order at 1.30 o'clock by Pres. W. F. Warren. Prayer was offered by Dean W. E. Huntington.

After appropriate introductory remarks, Pres. Warren called for the appointment of a temporary secretary, and then read the statutes of the University relating to the Convocation, which had been revised at a recent meeting of the board of trustees. On motion, the several articles were again read by the secretary. Each was adopted in turn without extended debate—the fifth, which constitutes the president of the University chairman of the successive annual convocations, by a unanimous rising vote—and then the statutes as a whole were adopted, and the long-anticipated, much-talked of "University Convocation" became a reality. "Convocation Day" is certainly henceforth to be one of the most interesting and prominent features of the annual exercises of this rapidly growing University.

On motion, Rev. J. H. Emerson was

made permanent secretary for the ensuing year. The following nominations were presented as the first choice of the several departments for a representative of the Convocation in the board of trustees: School of Theology, Rev. W. T. Perrin; School of Law, Chas. Steere, esq.; School of Medicine, Sarah E. Sherman, M. D.; College of Liberal Arts, Rev. C. L. Goodell. The following as the second choice of the same departments respectively became vice-presidents of the Convocation for the ensuing year: Rev. J. W. Bashford, Elijah George, esq., Alonzo L. Kennedy, M. D., and Sarah A. Emerson, B. A.

A most interesting feature of the occasion was the successive reports of the several secretaries of the alumni of the various departments to the Convocation. Rev. W. T. Perrin, representing the alumni of the School of Theology, among other things of interest said: The school is already represented by graduates in twenty-six different States and Territories, also in Hayti, in Mexico, in South America, England and India. Graduates of the school are in thirty-nine different Conferences and also in the Congregational, Baptist and African M. E. Churches. Among them are four ladies, one of whom, Sec. Perrin facetiously remarked, had filled successfully a position which it had been found very difficult "to man." The graduates of this department have also thus far furnished: one university president, two deans of colleges, one seminary principal, five professors, nine missionaries, including one superintendent of missions. Three chairs of Boston University are at present occupied by graduates of the School of Theology: Dr. W. E. Huntington, Dr. H. G. Mitchell and Prof. H. C. Sheldon. Monthly meetings are held, which prove of very great interest and profit to those who attend. Out of the twenty-three that have been honored by the University with the degree of Doctor of Philosophy, nine are graduates of the School of Theology.

Charles Steere, esq., of Boston, the secretary of the Alumni Association of the Law School, was next called upon. He said that the twelfth class graduated from the Law School this year, numbering 55 men, and was the largest of any of the classes that have graduated. The Law School ranks as high as any in this country, both in the ability of its teachers and the popularity of its patronage. Including the class of '84, 507 graduates have taken the degree of LL. B. from this school. Of this number 307 are settled in Massachusetts, of whom 200 are located in Boston and its immediate vicinity. The remaining 200 are practising law in twenty-five States and Territories, besides Canada, Japan, and the Sandwich Islands. A new building is now in process of erection, which will afford needed accommodations to this growing department of the University. Within a year a directory of the graduates of the Law School and their business addresses has been prepared, which has been found to be very useful in facilitating the interchange of law business between the localities where the graduates are settled.

Dr. Packard represented the alumni of the School of Medicine. There are 309 graduates of this department. The degree of Doctor of Medicine has been conferred upon all of these, 107 of whom are women. The faculty of the school numbers thirty, and the present number of its students is 104. Dr. Packard spoke in high terms of the courteous recognition and respect which the diploma of this department secures for its fortunate possessor in this and in foreign lands.

The alumni of the College of Liberal Arts were represented by Mr. French. He said the graduates of the college might be found in Maine, in Georgia, in California, and in very many of the States between. Not a few graduates of this department had continued their course by entering and graduating at the professional schools of the University, while others were studying in the universities of foreign lands.

We are glad that the University Convocation has at length commenced its individual life and career. It is designed to be an annual mass meeting of all the alumni of the numerous schools and colleges that constitute the University. As such its periodical assembling in Commencement week of each returning year cannot fail to be an event of very great and of constantly increasing interest.

J. H. EMERSON, Sec.

GRADUATION DAY AT ANDOVER.

This historic hill never looked more lovely than now. The spacious grounds and stately trees increase each year in beauty. As far as externals go, this is a veritable students' paradise. And yet for some cause the school has failed recently to attract so large a number of young men as formerly. Probably the transition through which it has been passing, the change of professors and the attending agitation, in a measure account for this. The present graduating class numbers but seven. These, however, seem to be earnest, consecrated, and loyal young men, who leave the quiet of the seminary with strong purposes to be useful in their chosen work. The various essays presented embraced quite a wide range of topics and gave evidence of careful preparation.

At the conclusion of the public exercises the invited guests repaired to Bartlett's Chapel, where the tables fairly groined under the weight of good things provided for the gratification of the physical man. When full justice had been done to the eatables, the richest and rarest part of the programme began. Andover has long been famous for post-prandial speech-making. This year was not an exception. The sparkling wit, racy humor, and sound wisdom necessary to make such an occasion a success were all present. Our Congregational brethren show that they appreciate all the wants of man's triple nature and can abundantly supply them. They not only cared for the body, but

treated us to a "feast of reason and flow of soul."

I wish it were possible to furnish a fair report of the many good things said. But as this cannot be, let me summarize the sentiments expressed, so that your readers may gain an idea of the present attitude of this venerable institution as declared by its leading representatives.

Of course references were frequent to the controversy in which the seminary has been involved, but with scarcely an exception confidence was expressed in its loyalty to the fundamentals of Christianity. Some of the veterans humorously alluded to the similar excitement which existed years ago, when Prof. Park assumed the chair of systematic theology, and intimated their belief that even as the former apprehensions were groundless, so the present will prove to be. Both sides of the question were presented, but the sympathy of the company was plainly with the faculty. They seem to be a body of men well worthy the confidence reposed in them. They are conscientious in the pursuit of truth, and fearless to follow wherever it leads them. While progressive, they are also conservative. They do not seek novelty at the expense of truth, but are not so bound by prejudice and tradition to the past as to be unwilling to welcome the new. They stand with their faces toward the rising sun, but they stand upon the rock. One of them declared, as the sentiment of all, that they accepted the Bible "unabridged, unadulterated, and unutilized."

Upon the special question of eschatology the new Abbott professor said that he was not prepared to make a formal statement of his position, and asked for time to give the problem the deliberate study which its importance demands, expressing at the same time his belief that a solution would be reached satisfactory to both wings of the denomination. One of the graduating class, however, affirmed that he had heard more about second probation at the dinner table than in a year's attendance upon the lecture-room.

This imperfect account of more than two hours of brilliant talk is yet sufficient to show that Andover is still true to the purpose of its founders, and may be relied upon as a conservator of broad Christian culture and of spiritual religion. That this time-honored institution, so rich in historic associations, so beautiful for situation, so magnificently equipped, may enter upon a new career of usefulness and prosperity in the Master's service, ought to be the prayer of His every disciple of whatever name.

C. M. M.

KENT'S HILL SEMINARY.

"The Maine Wesleyan Seminary and Female College," as its somewhat lengthy legal title runs, is located at Kent's Hill in the town of Readfield, Me. It is the foster child of the Maine Conference, never having been founded by the Conference, nor held by that body under any legal forms; and yet, sustained and cherished by its goodwill and active sympathy, the school has grown up in the heart of the Conference into a strong, vigorous Methodist youth.

The outlook of the seminary is as promising as that of any school of its grade in the whole country. Possessed of three hundred acres of land, of two large brick buildings besides an elegant new president's house, of about one hundred and ten thousand dollars of endowment fund, besides the Dr. Clark fund of fifty thousand dollars which will be available in a few years, the seminary is able to provide the best of instruction and accommodation at the least possible figure.

The view from the tower of one of the buildings is one of the finest in the great State of Maine. Nine lakes can be seen unobscured between surrounding hills, while farmhouses, villages and huge hills recede in ever-widening circles on every side. In the distance, on a clear day, the crest of Mt. Washington, the king of the White Mountains in New Hampshire, comes distinctly into view.

Rev. H. P. Torrey, D. D., whose guiding hand took the helm when the guiding hand was among the quicksands and shoals of poverty and ruined credit, and who during the forty years of his captaincy guided her out into the calm, deep waters of assured success, at the same time lengthening her keel and transforming her timbers from wood to brick and stone, retired two years ago, owing to impaired health, from the presidency. He was succeeded by Rev. E. M. Smith, an alumnus of the seminary and of Wesleyan University at Middletown, Conn. He has proved himself worthy of the confidence implied in election. It is no easy task to follow a man who for forty years has made success in any position. Yet President Smith's unobtrusive bearing, his quiet dignity, his inoffensive decisiveness, his scholarly cast, his impartial discipline and his unaffected piety—all stamp him as a man well qualified to carry the school forward along its successful career. The attendance has steadily grown during the past two years.

The departments of instruction are well manned. The election of a Mr. Russell, a graduate of the current year at Middletown, to the chair of mathematics, fills all the chairs, and gives to the seminary a corps of ten teachers, besides the music department.

This latter department, under the enthusiastic and masterly management of Prof. W. F. Morse, who has been at the seminary only during the past year, is a very decided success. The music during Commencement week was of a high order, and was furnished by the pupils of Prof. Morse. Not to be forgotten among the things that delighted us during the week was the art room. Miss Fletcher is lifting this department into increasing importance, and rapidly popularizing it among the students. The walls and tables were well covered with beautiful and faithful pictures and portraits.

The exercises during the week were

of the usual routine character, but were well sustained. If it were not for this, I would mention the concert, and the prize declamations as specially fine. There were twenty-five graduates, seven of whom were from the Ladies' College. Dr. Bashford's oration on "Wesley and Goethe," before the literary societies, was very fine.

The trustees did a wise thing in the election of Rev. C. J. Clark, presiding elder of Portland district, as one of their number. The present want of the seminary is a large music and art hall. It is hoped that the generosity of friends will soon supply that want.

J. M. WILLIAMS.

Our Book Table.

CHRISTIAN BELIEFS RECONSIDERED IN THE LIGHT OF MODERN THOUGHT, by Rev. George Henslow, M. A. London: Frederic Norgate. For sale in Boston by N. J. Bartlett & Co. 12mo, 280 pp. The writer proposes to reconstruct the system of revealed religion upon a scientific and rational basis. He accepts the doctrine of creation by evolution; does not accept the supernatural inspiration of the writers of the Scriptures, but believes there was a general divine supervision of their writings. Paul, in his estimation, was evidently mistaken in his interpretation of the origin and nature of sin, as derived from the Book of Genesis. There was no fall of man. Sinful propensities are the natural inheritance of the viciousness of the preceding ages. The Gospel is the divine proclamation of final spiritual evolution of God with man and his ultimate salvation. The author is an able and reverent writer, evidently profoundly sincere, and a hearty believer in God the Father, Son and Holy Ghost. But when the inspired foundation for faith in the records of Holy Writ is given up, all positiveness and assuring repose of mind in reference to any system of human redemption is lost.

A HISTORY OF THE BANK OF NEW YORK—1784-1884, by Henry W. Domett. Royal octavo, 136 pp. New York: G. P. Putnam's Sons. This venerable and conservative institution celebrates its centennial by gathering up from its records very interesting incidents in its early and later history; many of the former having a historical and national value. The name of Alexander Hamilton is found among its early stockholders and directors. Its history is well written, and forms an instructive record of the nature and modes of the early financial transactions of the country. It has fine engravings of its successive presidents.

MY REMINISCENCES, by Lord Ronald Gower, F. R. S. A. Two volumes in one. Boston: Published by the Riverside Press, 12mo, 683 pp. This is a delightful volume for summer reading. It is apparently the republication of a well-kept diary by a cultivated cosmopolitan. The story of his family, one of the oldest and most honored of the English nobility, is admirably told, as well as that of his own life and education, of the national incidents occurring in the last quarter of the century, and of his travels round the world. All this is recorded in rapid sentences without monotony or weariness to the reader. It is just the volume to place in the satchel for reading by the sea-side, or among the mountains, or on an Atlantic trip.

D. Appleton & Co. publish THE PRACTICAL ESSAYS OF ALEXANDER BAIN, LL. D. 12mo, 338. The author, so well known for his philosophical works, has gathered up his contributions to the reviews of the day. The first two articles are metaphysical, criticizing certain errors in the author's estimation, in the consideration of mental phenomena. Mr. Bain reviews and criticizes the character of the British civil service examinations, enters into the classical controversy, discusses the modern university, and the English religious tests and subscriptions. The topics, it will be seen, are of present interest, and are appropriately named practical essays.

WORK AMONGST WORKING MEN, by Ellice Hopkins. Fifth edition, 12mo, \$1.00. New York: Thomas Whitaker. The number of editions of this work, already published, give the best evidence of its interest and value. It presents graphic illustrations of practical, personal evangelistic work among neglected laborers in England. It suggests, at once, the powerful agency for good, close at hand, with which to reach the masses, if individual Christians will simply consecrate themselves to this personal labor. The book is an excellent one, and can but accomplish good in its circulation.

FROM THE SAME HOUSE WE HAVE THE UNNOTICED THINGS OF SCRIPTURE, by the Right Rev. Wm. Ingraham Kipp, D. D. Third edition. 12mo, \$1.00. This volume embodies original, scholarly discourses upon suggestive subjects of Scripture, rarely made the subjects of sermons, and their religious significance and application more often overlooked. It will offer seed thoughts for the young preacher, and pleasant and profitable meditations for thoughtful hours to the lay reader.

Lee & Shepard publish, in neat paper covers, under the title, WHAT IS IT DONE? a very handy and valuable manual for the nursery, with clear directions for the care of children in sudden accidents and attacks of sickness. It also points out the immediate measures to be taken in case of suffering, disease, or some sudden casualty before the physician can reach the patient. The little book should be near at hand in every household.

The Fireside Friend Publishing Co., Springfield, Ohio, issues THE SABATARIAN BELL, for Sunday-schools and Praise Meetings, by Wm. B. Blake, assisted by a number of other musical directors. The work preserves many of the old and familiar favorites, with a body of new music. It has many very inspiring choruses. 35 cents.

S. W. Straub, of Chicago, edits and publishes LIVING FOUNTAIN FOR SUNDAY-SCHOOLS. The hymns have been carefully selected in this publication; the music is simple but sprightly, and adapted to the voices and tastes of children. Specimen copy sent for 20 cents.

Lee & Shepard issue, in their Science Series, WHIRLWINDS, CYCLONES AND TORNADOES, by William Morris Davis, Harvard College. 50 cents. This little manual gives an interesting account of the nature and causes of these natural phenomena, with illustrative figures and charts.

From the same house we have No. 13 of THE READING CLUB, containing fifty fresh selections in prose and poetry. Edited by Geo. M. Baker.

The Congregational Publishing House issues FUSION OF THE FOLKS, by Anna F. Burham. 16mo. An amusing portrait of the irrepressible child and the funny things she said and did, with many other very natural scenes and adventures in which children a little older were the actors.

Lee & Shepard also issue BROOKS EXPLAINS; A Frenchman's Struggle with the English Language. Instructive, also, as a hand-book of French Conversation, by E. C. Dubois. This little manual is both amusing and a lively assistant in acquiring conversational French.

CLYTTA; A Romance of the Sixteenth Century, by George Taylor. From the German by Mary J. Safford. New York: Wm. S. Gottsberger. This is another of the very successful reproductions of the social and religious incidents and characteristics of the different ages, which have been so successfully executed by the writers in the now extended series of this publisher. It is a vigorous story, full of incident, with a happy termination, leaving a pleasant taste in the reader's mouth.

A COUNTRY DOCTOR, by Sarah Orne Jewett. 16mo, \$1.25. Boston: Houghton Mifflin. Miss Jewett is acknowledged to be one of our best periodical story-writers. The present work is more ambitious. It has a present, it discusses, in a vigorous story, the question of a professional life for woman—her right to share in public affairs and to exercise the freeman's right of suffrage. In the previous stories of the same theme of Miss Phelps and Howells, love conquers, while in this the medical profession triumphs over love; but the victory is weakened by the recognition of certain strong physical and mental marriage should not be entered upon. The portrait of the person of the story, and its descriptions of New England scenery and life are very effective; and altogether the work is one of the most vigorous and characteristic of American romances that has been lately published.

D. Lothrop & Co., of Boston, have originated a new and good idea in the book publishing line. They issue every month, in very neat, stiff paper covers, a choice volume for the Young Folks' Library, at \$3 a year, or 25 cents a number. The first of the series is MARGIE'S MISSION, by Marie Oliver, a 16mo of 404 pp. Margie, under the tuition of her Uncle Toby, found a happy life mission near at hand, upon which she entered, bringing benedictions upon her own head as well as a blessing to others.

G. P. Putnam's Sons publish, in paper covers, THE BOOK OF THE BEGINNINGS; A Study of Genesis, with an Introduction to the Pentateuch, by R. Heber Newton. 12mo, 300 pp. This is a new work. Mr. Newton closed his course of sermons upon the Old Testament Scriptures, in which he accepted and illustrated the destructive criticisms of the Hebrew and Scotch schools, and wrote the historical and prophetic of the Old Testament; but he now publishes these lectures, giving them a much wider audience. Mr. Newton is evidently heartily convinced of the correctness of his position, and writes with all the marks of honest conviction and the utmost sincerity. He does not show, however, any marked evidence of broad scholarship, or of elaborate personal investigation into the original authorities involved in his discussion, but accepts, apparently at second-hand, the results of the attacks of late critics of the "higher" school, as if they had reached the point of demonstration. He gives but little heed to the numerous and elaborate responses which have been called forth. This *a priori* and sentimental, or dogmatic, criticism will have its run. Its foundation is in hypotheses, and like a thousand other theories in opposition to the substantial inspiration and historical authenticity of the Old Testament, will meet its fate and be forgotten. The able responses to these assumptions are already numbered by scores; but their disciples, fascinated by the apparent originality, continue to cling to them as if they were the veritable truth itself.

J. S. Ogilvie & Co., New York, publish, in paper covers (25 cents), ONE THOUSAND POPULAR QUOTATIONS AND THREE HUNDRED SELECTIONS FOR AUTOGRAPH ALBUMS, containing the best of the Old Testament, will meet its fate and be forgotten. The able responses to these assumptions are already numbered by scores; but their disciples, fascinated by the apparent originality, continue to cling to them as if they were the veritable truth itself.

The two latest issues of Messrs. Funk & Wagnalls, in their Standard Library, are a charming story by Edward Everett Hale—who has few superiors in his delightful moral and practical tales—entitled THE FORTUNES OF RACHEL (25 cents); and CHINESE GORDON, by Archibald Forbes (15 cents), which gives a beautiful City Land of Bragg, Scotland, line of the remarkable incidents in the life of this wonderful man now holding the gaze of the whole civilized world.

A new edition of KENT'S NEW COMMENTARY is published by the author, C. H. Kent, Davenport, Iowa. Russia, \$2; muslin, \$1. This is not a new and complete edition of the familiar commentary, but a series of suggestive practical notes, illustrated by graphic incidents, upon the order of life, the noblest ambitions, and the most frequent temptations of youth. It is a very wholesome and useful manual to place in the hands of a youth, and is written in a way to attract his attention.

NEW MUSIC.—From Russell Brothers, 126 Tremont Street, Boston: Russell's Musical Library—The Moorland Ride, Evening Rest, Cherubim Responses, Beautiful City Land of Bragg, Scotland, When We Pass the Golden Gate, Passing Over, Angel Messengers, We Shall All be Happy Soon, The Land Far Away, Our Home.

GEOLOGICAL EXCURSIONS; or, The Rudiments of Geology for Young Learners, by Alexander Winchell. Chicago: S. C. Griggs & Co. 1884. The most unsatisfactory, and therefore the most vicious, feature in traditional geology are so plain that he who runs may read. Every people and every nation has its story to tell of geological agencies. Every rift-channel and every flat reveals the same forces which produce the Colorado canon. We are sure that every teacher will find in this book of Prof. Winchell a practical and suggestive guide for the teaching of a sound and genuine (though of course elementary) knowledge of geology to young children. We welcome the book as one that will help to introduce a more right method of education. We should be glad if this work might find its way to the hands, and its identity into the heads, of every teacher and school-officer in the land.

W. N. B.

The Sunday School.

THIRD QUARTER. LESSON I.

Sunday, July 6.
3 Samuel 5: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

DAVID KING OVER ALL ISRAEL.

I. Preliminary.

1. GOLDEN TEXT: "I have found David my servant; with my holy oil have I anointed him." (Ps. 89: 20).

2. DATE: B. C. 1048.

3. PLACES: Hebron, in Judah, twenty miles south of Jerusalem; and Jerusalem, the "invaluable fortress" of the Jebusites.

4. PARALLEL NARRATIVE: 1 Chron. 11: 1-9.

5. CONNECTION: Our Old Testament lessons last year ended with the battle of Gilboa, the death of Saul and Jonathan, and the occupation of the Israelitish cities by the Philistines conquerors. David had been living at Ziklag, following a divine direction, he removed to Hebron, where the men of Judah anointed him king over their tribe, and where he reigned for seven and a half years. Meantime the house of Saul found an able supporter in Abner, the uncle and chief captain of the fallen king, who proclaimed Ishbosheth, Saul's eldest surviving son, the successor to the throne; and in the course of five years, succeeded in winning the ten tribes to his allegiance. Ishbosheth's reign, properly speaking, began at this point, and lasted but two years. It was spent in a civil war with Judah, and ended with the death by violence of both Abner and Ishbosheth.

II. Introductory.

Eighteen years had passed since David's anointment by Samuel. The ruddy son of Jesse could not then have realized how many weary years lay between him and the promised crown. Over and over again, in the bitter wars raised against him by Saul, he might have used the opportunity which came to him of slaying his enemy and vacating the throne by a single spear thrust, but he magnanimously, piously, forbore. He would not lift his hand against "the Lord's anointed." After Saul's death he might have proclaimed the divine purpose concerning himself, and claimed his rights; but he unselfishly held himself aloof. He suffered Ishbosheth to become king without a protest. Had he been less scrupulous, less meek, he might earlier have worn the crown; but he would have dimmed a quality more shining than gold, more regal than earthly sceptre—patience. In his patience he possessed his soul—endured persecution, exile, hardship, waiting all the while for God to vindicate him. And the hour came, at last. All Israel, with a rare and grateful unanimity, turned to him, and sent their elders and warriors to Hebron to proffer their allegiance. We are of "thy bone and flesh," they pleaded; we have tested your leadership in the past, and we know that God has designated you to be the shepherd of His people. And David made a solemn compact with them, in the sight of God, to administer the affairs of the kingdom righteously, in accordance with the precepts laid down by Moses and Samuel.

"He was now," says Geikie, "in his thirty-eighth year. His proudest wish was at last realized. From the mere head of the tribe, he had become the ruler of the whole nation. The old heart-burning between Judah and Ephraim was for the moment forgotten. The priesthood and prophets ranged themselves on his side." With the formidable array now at his disposal, David decided to seek a new capital, and to wrest from the Jebusites their hereditary stronghold for that purpose. So he marched upon the fortress of Jebus. Its lofty walls were deemed impregnable to all assault, and David's demand for its surrender was answered by the proud that the lame and the blind were amply able to take care of the battlements. Promising the chief command in the army to the warrior who should first scale the walls and hurl its hated defenders from the cliff, the prize was gained by the man whom all others feared. David would have preferred to keep back—Joab. The citadel was taken. The Jebusites appear to have been left in undisturbed possession of the eastern hill, Moriah; Zion, the western hill, became the residence of David, and was strongly fortified. There his palace was built, the material and artisans being supplied by Hiram, king of Tyre. And it was there that David realized, more vividly than ever before, the hand of the Lord in his elevation, and that "He had exalted his kingdom for His people Israel's sake."

III. Expository.

1. The King (vs. 1-5).

1. Then came—after the murder of Ishbosheth, David indignantly repudiated by slaying his murderers, and giving the head of the unfortunate king, which they had brought to him, honorable burial. The lameness and youth of Ishbosheth, Jonathan's son, and the only surviving member of Saul's family, rendered him unfit for royalty, and left the way open for David. All the tribes—by representatives, chiefly the fighting men (see 1 Chron. 12: 33-40).

The warlike deputation reached the total number of 20,000 men. Hebron—the capital of Judah, about 3,000 feet above sea level, and one of the oldest cities in the world. Its earlier name was Kirjath-Arba. Spoke—announced the threefold reason why they had chosen him king over all Israel—their relationship to him, his proved valor, and the divine selection. Thy bone and thy flesh—as common descendants of Jacob, the one family blood flowing in all the tribes. Adam used a similar expression in addressing Eve (Gen. 2: 23), and St. Paul (Eph. 6: 23) used the same expression to describe the relation of the Church to Christ.

Hebron numbers about ten thousand souls, including five hundred Jews, but there is a divided Christian family there. The city is situated on several quarters, in one of which is the great mosque, a massive structure about two hundred and one hundred and fifty feet on the ground and nearly fifty feet high, with two minarets. This mosque is known to conceal the noted cave of Machpelah, the burial-place of Abraham, Isaac, and Jacob, and their wives, except Rachel. The mosque is closed against visitors, and guarded with the strictest care by the Moslems (Schaff).

2. Then ledest out and broughtest in Israel.—Under Saul, before the latter's jealousy exiled him from court and camp, he had been the favorite leader of the armies of Israel. The people had

not forgotten his military prowess. The Lord said to thee—an unrecorded prophecy, in respect of the terms here used. His kingship had been predicted (1 Sam. 16: 1), but the words here used are peculiar. Shalt feed thy people—"shalt shepherd thy people"—a possible allusion to David's early occupation.

This is the first time we find a governor described in Scripture as pastor of the people; afterward the name is much used by the prophets, particularly Ezekiel (34: 23), and many other places. Whence our Lord Christ is called "the Good Shepherd," and "the Great Shepherd" (Redman).

3. So all the elders.—They were the spokesmen of "the tribes." Made a league with thee—a solemn compact, on his part, to rule faithfully according to the constitution of government as defined by Moses and Samuel (1 Sam. 10: 25); on their part, of allegiance. Before the Lord—not merely a political, but a religious or theocratic act. They anointed David.—This was his first anointing. Samuel anointed him first; the people of Judah had performed the act on the second occasion, for their own tribe; and now united Israel anointed him. For the three days' festivities which occurred on this occasion, the multitude present, the unanimity and joy of the people, the tribute gifts to the new ruler, see the account as given in 1 Chron. 12: 23-40.

The narrative reminds us of the exciting scenes of early Teutonic history, when the freemen, under the leadership of their dukes and chiefs, gathered on the plains of the Rhine, and chose as king, through their representatives, the hero they trusted and admired (Geikie).

4. 5. Thirty years old—at the beginning of his reign in Hebron. He reigned over Judah seven years and a half, and was, therefore, about thirty-eight years old when chosen king over the reunited Israel. The age of thirty was regarded as the age of responsibility. At this age the Levites entered upon their duties. Our Lord began His public ministry at the age of thirty.

If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, a few months after Saul's death would make up the ten years necessary to bring him to the age of thirty (Hervey).

2. The Capital (vs. 6-10).

6. King and his men—David and his army. See under Illustrative. Went to Jerusalem—to capture it. The expedition was probably undertaken immediately after the anointing. The position of this Jebusite stronghold—on the border line between the rival tribes of Judah and Benjamin; its unrivaled military advantages—"a natural fortress of almost impregnable strength"; and its central situation, doubtless, led David to seize upon it and convert it into his capital. It consisted of two an upper and lower city. The latter had been captured from the Jebusites in the days of Joshua by the north of Judah; the citadel, however, successfully resisted attack, and the lower city was, therefore, probably abandoned by its captors. Jebusites—a tribe of Canaanites, descendants of those who possessed the land before the advent of Abraham (Gen. 10: 16). Which spake unto David—in reply, probably to his demand for the surrender of the city. Except thou take away the blind and the lame, etc.—Kell gives a better rendering: "Thou canst not come in hither; the blind and the lame will keep thee off." "Secure did they feel in the strength of their citadel that they tauntingly told David that they did not need to man their battlements with warriors; the blind and the lame would be quite equal to the care of the defenses. They had reason for their confidence, if we may accept Lieut. Conder's measurements. He makes the valleys of the Kedron and of Hinnom 500 feet below the plateau on which Jerusalem is built; and at their junction, 650 feet below. The Ordnance Survey map reduces these measurements fully one-third; but even in that case, the walls might be reasonably considered inaccessible.

This choice of a capital was made by David, as elsewhere declared, under divine direction (Deut. 12: 5-21; 1 Kings 11: 36). It was the place where the Lord had chosen to put His name (Ps. 78: 68) (Schaff).

7. Nevertheless—despite their confidence and the strength of their position. David took . . . Zion—the first mention, in the Bible, of this memorable name. Zion was probably the southwestern hill, overlooking the Valley of Hinnom. The word "Zion" means to be "arid" or "dry." City of David—the name by which it was probably called in the time of the writer.

The natural features of the site of Jerusalem are briefly as follows: The plateau on which the city stands is enclosed on three sides by deep ravines—on the east, by the Valley of the Kedron, dividing the temple mount from the Mount of Olives; on the west and south, by the Valley of Hinnom. It was, originally, divided by another valley, called by Josephus the Tyropoeon Valley, now in great part filled up with debris, which extended northward from a point near the junction of the Valley of Hinnom with the Kedron, and separated into two branches, one running west the other north-west. "The ancient site thus consisted of three principal hills, to east, north-west, and south-west, separated by deep valleys" (Cambridge Bible, as quoted by Vincent).

8. David said.—This verse explains how the capture was effected. Whoever getteth up to the gutter.—The verse in the original is obscure or imperfect, and an attempt has been made by our translators to complete the sense by borrowing from the parallel passage (1 Chron. 11: 6). Scarcely any two leading commentators agree as to the translation of the verse. The original word for "gutter" occurs only once, again in the Old Testament (Ps. 42: 7), and is there rendered "waterpout." Another signification is "water conduit." Among the renderings given of this clause, are the following: "Whoso shall conquer the Jebusite, let him hurl him down from the cliff, the lame and the blind together, hither, David's hill, let him cast him down into the gutter," etc. (Wordsworth, Kell, Torrey); "Whosoever will smite the Jebusite, let him reach both the lame and the blind, who are the head of David's soul, by the watercourse, and he shall be chief" (Cook). This latter rendering seems the most satisfactory. Geikie, who apparently adopts it, supposes that Joab and his followers waded along a subterranean aqueduct which led to a shaft leading up to the citadel, "and, having ascended it, burst on the townsmen when least expected, inside the town itself." Wherefore they said—founding a proverb on the occurrence. The blind and the lame shall not come into the house—into the temple, according to Bunsen; a scornful proverb, according to others, who render it thus: "The blind and the lame he cannot come into the house!" meaning that they were adequate to defend it, in a sarcastic sense.

[The writer begs leave to suggest that any one who has had any experience with Eastern beggars (who are composed in part of "the lame and the blind"), their persistent demands for charity and their malcontents when refused, can easily surmise what taunts and invective they would indulge in if placed upon battlements supposed to be impregnable, and see within gunshot of an attacking army, and can thereby infer why these impotent wretches, whom we are taught to pity, should have been "dwelt of David's soul."]

9. David dwelt in the fort—made the citadel of Zion his residence or headquarters. Built round about from Milo—probably the name of the Canaanite fortress on the north. From this point, where the defenses were the weakest, walls were raised, and the circuit completed.

The article connected with the Hebrew word serves to designate it as some well-known fortress, and it was evidently a noted stronghold before the city was occupied by David. It was afterward built up again and strengthened by Solomon (1 Kings 15: 24; 17: 27), and later still by Hezekiah (2 Chron. 32: 9). It seems to have been situated on the northern side of Zion, where the natural defenses were less strong than on the other sides; and from it, as a bulwark, David fortified it inward toward the southern and eastern sides more secure against assault than it had ever been before (Terry).

10. David went on, and grew great—marginal reading, "went good and growing." He had the opportunity to do both, and had been taught by the discipline of past years how to use the opportunity wisely. The Lord God of hosts was with him.—David enjoyed the favor and blessing of the Almighty Ruler of the hosts of heaven and the powers of earth. This also explains why he "went good and growing."

Some people go who do not grow; and some are growing who are not going on. Some have both these with whom God is not. But all meet in Him. In him we see activity, increase, and heavenly benediction (Biblical Museum).

3. The Palace (vs. 11-12).

11. Hiram.—In the Chronicles, "Hiram." He was probably the father, or grandfather, of the Hiram who supplied to Solomon the materials for the Temple. This account of David's palace is probably interpolated here, in advance of the time, to show the sequence of events: 1. The place was taken; 2. the walls built; 3. a palace of cedar erected; but there were spaces of time between these events. Tyre—on the Mediterranean, north-west of Jerusalem, a Phœnician city, distinguished for its commercial and mechanical enterprise and wealth. Sent messengers—a friendly embassy. He could furnish just what David needed, and just what could scarcely be supplied from home resources, owing to the dearth of cedar and the depletion of continued wars—materials and skilled labor. Cedars—doubtless from Lebanon, shipped to Joppa. For durability the cedar could not be excelled.

Three causes co-operated to bring Phœnicia into close and friendly relation with Israel: (a) The contiguity of the countries, and the short distance between their capitals. From Tyre to Jerusalem by land was scarcely more than one hundred miles, and by sea, only a few days' sail. (b) Similarity of language. Phœnicia so closely resembles Hebrew that it must have been readily intelligible to the Israelites. (c) Tyre depended upon Palestine for its supplies of wheat and oil, and in return sent to Jerusalem its articles of commerce, and provided skilled workmen for the buildings erected by David and Solomon (Cambridge Bible).

12. David perceived.—His spiritual perception revealed to him the true source of his present prosperity. He had a clear idea that he had not risen to the throne by his own efforts. He recalled all the way in which the Lord had led him. For his people Israel's sake—not for David's alone. God had chosen the Jewish people to be the repository of His promises, and the germ of a kingdom as wide as the race of man. It was to further God's far-reaching purpose that David felt himself called to the throne.

Maurice says: "The strength and liveliness of his conviction arose from the number of conspiring accidents, often seemingly cross accidents, which had led him into so new and dangerous a position. It was the successive, the continuity, of the steps in his history, which insured him that God's hand had been directing it."

IV. Inferential.

1. Patience wins.

2. Worth tells, in the long run.

3. Better be sought than seek.

4. Rulers should be native-born. The blood of the people should flow in their veins.

5. A past record, good or bad, has a voice.

6. Political compacts should be entered into "before the Lord."

7. The discipline of pain and hardship is invaluable as a preparation for leadership over men.

8. If the enemy possesses our spiritual stronghold, he must be dislodged.

9. The enemy of souls may defy, but he need not defeat. "Resist the devil, and he will flee from you."

10. In God's favor is life, and His loving-kindness is better than life.

11. It is a grateful and right thing to recognize God's hand in our personal history.

V. Illustrative.

1. DAVID'S ARMY.

David was now at the head of a powerful army, composed of the best warriors of all the tribes, who came ready armed to him at Hebron. Judah sent 6,800; Simeon 7,100; Levi 4,600; besides 3,700 other warriors. Even Benjamin, which had hitherto stood fast by the family of Saul, contributed 3,000 men; Ephraim, 20,800; and the half-tribe of Manasseh, 18,000.

Two hundred captains led the whole tribe of Issachar, whose decision gained for them the praise that "they had understanding of the times to know what Israel ought to do." The 50,000 of Zebulun were all "expert in war, armed from their firm in their arms, and of double heart." Naphtali furnished 37,000 such warriors, under 1,000 captains; Dan, 28,600; and Asher, 40,000. The tribes of Reuben, Gad and half-Manasseh sent 120,000 well-armed warriors across the Jordan, beside the whole tribe of Issachar (Wm. Smith).

2. THE CITY OF DAVID.

In his mountain throne, as Jerusalem might well be called, David had added a city, not to the nation alone, but, as it were, to the history of the world. Henceforth the race were to cling to it with a passionate love only deepened by the lapse of time.

"If I forget thee, O Jerusalem," said the exiled Psalmist at Babylon, "let my right hand forget her cunning; let my tongue cleave to the roof of my mouth, if I do not think of thee; if I prefer not Jerusalem above my chief joy."

Not have ages diminished this supreme devotion to their famous capital; for in every synagogue on the world's public prayers still rise, imploring that Jehovah in mercy would return to Jerusalem, His own city, and rebuild it for an everlasting name. The erection of the Temple drew towards the whole city a religious veneration. To the Psalmist, after the defeat of Sennacherib, the thought that God was in the midst of it seemed a pledge that it should never be moved. "God would help her when the morning dawned." The spring, believed to burst from Moriah, the fabled source of the waters thereafter filling the vast Temple cisterns, was to become a perennial river, "whose streams would make glad the city of God, the holy place of the tabernacle of the Most High." There was no hill like Zion. "Thither the tribes went up." Looking out from its walls, Jerusalem seemed guarded by hills on every side. "The mountains were round about it." Olivet, close at hand; farther off, Mizpeh; to the north, Gideon and Ramoth; on the south, the ridge towards Bethlehem; away to the east, the purple hills of Moab; everywhere, hills and mountains, higher or lower. Its natural features, its history, and its religious associations united to endear it to the Jew. Even in the first days of its conquest, to love it was held an earnest of good; and to day, the fondest desire of a godly Israelite is, that he may die within its gates, or at least that some of the earth may be sprinkled over his coffin (Geikie).

CONDITIONS OF GRATITUDE.

The great and successful men of history are commonly made by the great occasions they fill. They are the men who had faith to meet such occasions; and therefore the occasions marked them, called them to come and be what the successes of their faith would make them. The boy is but a shepherd; but he bears from his panic-stricken countrymen of the giant champion of their enemies. A fire seizes him, and he goes down, with nothing but his sling and his heart of faith, to lay that champion in the dust. Next he is a great military leader; next, the king of his country. As with David, so with Nehemiah, and as with him, so with Luther. A Socrates, a Tully, a Cromwell, a Washington—all the great master-spirits, the founders and lawgivers of empires, and defenders of the rights of man—are made by the same law. These did not shrink despairingly within the compass of their poor abilities, but their heart of faith they embraced each one his cause, and went forth, under the inspiring force of their calls, to apprehend that for which they were apprehended (Bushnell).

VI. Interrogative.

1. Who was the last king of the house of Saul?

2. Where was David first made king?

3. How long did he reign there?

4. How was the way opened for his becoming king over all Israel?

5. How long before this had he been anointed by Samuel?

6. How numerous was the delegation which came to Hebron?

7. What threefold reason did the elders announce for their selection of David?

8. What was the nature of the preliminary compact, or "league"?

9. In whose presence?

10. By what act was the ceremony concluded?

11. How old was David at the time?

12. How long did he reign?

13. Why did David select the fortress of Jebus for his capital?

14. What answer did the Jebusites make to David?

15. How was the citadel captured, and by whom?

16. What did David next do?

17. Who supplied materials and labor for his palace?

18. To whom did David piously ascribe his elevation?

19. What practical lessons do you derive from this narrative?

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JEWELS OF PRAISE.

NEW S. S. MUSIC BOOK BY ASA HULL.
For particulars see advertisement in last week's issue of this paper.

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The Family.

AT FOURSCORE.

She sits in the gathering shadows,
By the porch where the roses blow,
And her thoughts are back in the summer
That vanished long ago;
She forgets the grave on the hillside
She forgot that she is old,
And remembers only the glances
God gave her heart to hold.

As she sits there, under the roses,
She turns her dim old eyes
To the road that leads up the hillside
To the glory of sunset skies;
"They are late," she says, and lists
With her knitting of her knee;
"It is time for the children's coming;
Where can the little ones be?"

She fancies she hears them coming;
"Ah, be a last!" she cries,
And the light of a mother's welcome
Shines in her faded eyes.
"You've been gone a long time, children;
Where are the berries tick, my dears?"
She asks, as a girl at her feet,
Each child of old appears.

She hears the merry voices
Of the dear ones that are dead;
She sees the light of the shining angels;
That crown each little head;
She kisses the faces of
To her, as in days of old,
And the heart of the graying mother
Is full of peace untold.

She listens to eager stories
Of what they saw and heard—
Of a nest in the blackberry bushes,
And a frightened mother bird;
How a juncie fell, and his berries
Were lost in weeds and moss,
And Mary was tired, and dreaded
The brook that ran to cross.

So, while the night comes downward,
She sits with her children there,
Forgetting the years that took them
And the snowflakes in her hair.
The love that will last forever
Brings back the dear, the dead,
And the faithful heart of the mother
With her dreams is comforted.

Ever long she will go to the country
Where her dear ones wait and wait
For her, and I think of the meeting
There at the Jasper gate.
She will feel their welcoming kisses,
And the children's father will say,
As the household is gathered in heaven,
"We're all at home, to-day!"

—EDEN E. REXFORD, in *Christian Advocate*.

FACTS ABOUT BISHOP HAMLINE.

BY REV. E. DAVIES.

FOURTH PAPER.

HIS MINISTRY, EDITORSHIP AND BAPTISM OF FIRE.

Mrs. Hamline left two feeble sons to be cared for when she died; and they needed a mother's care. One of them soon followed the mother to heaven. Mrs. Melinda Truesdell was the widow of a man of exalted piety and literary ability; and being bereaved about the same time as Mr. Hamline, they knew how to sympathize with each other, and the following year they were married.

Their union was, no doubt, of the Lord. Mr. Hamline was quite interested in the cause of missions, and was a candidate for mission labor in France. He seemed willing to go at his own charge; but the way did not open. He was greatly blessed in promoting a revival in Lebanon, Ohio. His sermon resulted in incalculable good.

In 1839 he was elected delegate to the General Conference. He was appointed chairman of the committee on establishing a periodical for women, as recommended by the Ohio Annual Conference. The report of the committee was adopted, and he was appointed assistant editor with Dr. Elliot, and under his able supervision the *Ladies' Repository* was commenced, which accomplished so much good for so many years.

About this time he became more deeply interested in heart holiness. He felt his need of it as a minister of the Lord Jesus Christ. He sought to do all to the glory of God in eating and in drinking; he was often found with his face on the floor in the midnight hour wrestling with God. Social visits were often turned into prayer-meetings. He preached twice or three times on the Sabbath, besides his editorial work on the week days. He was in great earnest to be saved to the uttermost; he almost lived on his knees; he held on to God with an unyielding grasp. Vehement desires burned in his heart.

He heard Rev. W. H. Daniels preach on "perfect love." With others, he went to the altar to seek for holiness. They waited before God for more than an hour. The next day he was still struggling for heart holiness. The next morning he arose early, and wrapping his cloak around him, continued until breakfast to plead for the baptism of the Holy Ghost. After a hasty repast he returned to his pleadings. He was led to contemplate "the image of Christ" as the single object of desire. To be Christlike, to possess all the mind that was in Him, was his single desire. The Spirit said: "Why do you not take this image, for He has taken yours? Look at the crucified Lamb. From His bleeding feet and hands and heart, from His pale features, from every convulsed member, as from a thousand mirrors, do you not catch the reflection of your own vile image destroyed by the fall? Why does the blessed Jesus hang there and bleed? Give Him your misery and take His bliss; give Him your death and take His life everlasting. Nay, yours He already had. There they are bruising Him and putting Him to grief! Nothing remains but that you take His in exchange. Make haste! Now, just now, He freely offers you all, and urges all upon your instant acceptance!"

All at once he felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid upon his brain. He felt it not only outwardly, but inwardly. It seemed to press upon his whole being, and to diffuse all through and through him in a sin-consuming energy. As it passed downward, his heart, as well as his head, was conscious of this soul-cleansing energy, under the influence of which he fell to the floor, and in the joyful surprise of the moment cried out in a loud voice. Still that hand of power wrought without and within, and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For a few moments the deep of God's love swallowed him up. All its waves and billows rolled over him. Satan was present in a moment to say, "Shame that you

make such an ado to the disgrace of religion and to the mortification of those whose hospitalities you share." He knew it was an evil thought; he strove against it, yet it had a sad influence upon his soul. Still his heart burned within him, and the Saviour whispered words of peace in his soul. Yet it was some months before he became established in holiness, because he occasionally yielded to the temptation not to explicitly testify to this great blessing. He says: "For some eighteen months I was like Sampson shorn of his strength, because I did not fully confess God's goodness to me. But at the Ohio Annual Conference, September, 1843, I made confession unto salvation."

It is strange, yet true, that multitudes lose this great salvation because they will not confess with their lips what their hearts have experienced. Lord, have mercy upon us and help us to give God the glory of this great work that He is always ready to do for us; and especially for the great work that He has wrought in us!

Mr. Hamline loved holiness, and desired it not only for his safety, but for its own sake. It appeared to him infinitely beautiful and desirable. He read Fletcher, Wesley, Watson, Benson, with Meritt's manual, Mahan's writings and the *Guide to Holiness*. One or the other of these books were (almost) his constant companions. He had a great love for the society of the sanctified.

UNEQUAL.

BY AUGUSTA MOORE.

To "sit alone with" his "conscience,"
In the land where time shall cease,
Were all that many a sinner
Would ask to assure his peace.

For his "conscience" he can manage;
He seared it long ago—
That is, if he ever had one,
And he does not surely know.

But if you show him clearly
That the only judgment, sure,
Is that of conscience, gladly
That judgment he'll endure.

There hardly lives a robber
Or murderer in the land,
Who wouldn't jump with pleasure
That pain alone to stand.

Only the tender-hearted
Much suffering would bear;
And the "judgment day," if that, will be
A most unjust affair.

What "conscience" has the villain
Who trades in all that's vile?
What "conscience" has the traitor,
With murder in his smile?

But young, unthinking sinners,
With hasty, generous heart,
Oh, theirs would be the torture,
The dire, eternal smart!

For such it were sufficient
With conscience all alone
To sit and talk forever;
But only make it known

That there's no God Almighty,
Who sees, and hears, and cares,
And will avenge, and ruin
On all that's righteous stares.

For men are—men; and Satan
Can hardly be more base
Than men who fear not judgment
Upon a godless race.

But God is God. Forever
His promises endure;
And all His awful threatenings
Will prove as true as sure.

"A GREAT DEAL FOR WHICH TO BE THANKFUL."

If a good many people who are all the time grumbling because of the hardness of their lot would go for a time with the minister about his pastoral work, they would become acquainted with experiences which would make them rejoice because of their own, and blush for shame because they had ever murmured at God's dealings with them.

In coming to my new field of labor after the last Conference, and in going among the people to become acquainted, I learned of one sister who had always been a faithful attendant upon the services of the sanctuary until recently, but whose bodily afflictions were now such that she was deprived of the privilege.

As soon as I could I hunted for and found the home of this one upon whom the hand of affliction had been laid. The experiences of that hour and of subsequent hours spent in the same chamber have done more to make me grateful to God for temporal blessings than anything else besides.

I found a form that had once been strong and vigorous, withered and wasted by palsy; feet that had been formerly swift on errands of love and mercy, refusing even to give support; hands that had often been stretched out to help the faint and weary, crippled and distorted by disease.

Nor was this all. Eyes that had sparkled in the light of heaven beholding the beauties of nature, eyes that had lovingly rested upon the Bible as God's Word, eyes that had encouraged the preacher in the presentation of truth, were sightless to every scene of earth, and there she was alone in her "everlasting darkness."

I shall have to live a great many years to forget her first words as I was taken into that chamber, and she was told that I was "the new minister." Raising those sightless eyes with a pathetic almost impossible to imagine, she said, "I do wish I might see you." With all her mental faculties unimpaired, she sits alone waiting the will of God.

In the course of the conversation she gave utterance to the words standing at the head of this article. Said she: "God is good to me; I have a great deal for which to be thankful. By taking hold of the foot-board, I can walk across the foot of my bed!"

An hour spent in such a room would do a great deal toward curing chronic grumblers, and I would to God many of them had the grace to hunt for such cases and learn the lesson!

H. G. B.

LETTER FROM GERMANY.

BY PROF. ELIZABETH H. DENIO.

A solemn disputation in the theological faculty of the University of Leipzig took place to-day, in the Aula, or public hall, of the Juridicum. The disputation was in the old style, and of a rare kind. The Rector Magnificus and all the professors of the faculty were present. The floor and gallery of the beautiful hall were occupied by students and invited guests. The disputants, an American, Licentiate Dr. phil. Caspar René Gregory, was conducted into the Aula by Canon, Prof. Dr. theol. et phil. Kahnis, followed by all the other members of the theological faculty. These men wore long black gowns, and took their seats in high-backed chairs ranged on both sides of the room.

The disputation lasted three hours, and was entirely in Latin. Dr. Gregory began by sketching briefly his work and the studies pursued, and warmly thanked the professors for the incitement, friendly assistance, and furtherance received.

From the ranks of the opponents, Prof. Kahnis opened the discussion with a greeting and some friendly words. The real disputation commenced when Prof. Deltzsch stepped into the arena, and subjected the work offered by Dr. Gregory to searching criticism. This professor discussed minute points in Dr. Gregory's book—"Prolegomena" to Tischendorf's *editio octava critica maior* of the New Testament, in Greek. Some objections and corrections were made, which did not detract from the worth of the whole, but which certainly gave the author some valuable hints.

This part of the disputation was greatly enjoyed by all present. Prof. Deltzsch is a man of prodigious learning, and closes what appears to be an unanswerable argument with a nod of the head and a sort of grunt, which seems to say, refute that if you can. More than once in the midst of the flow of Latin the grave dignitaries smiled, and a ripple of laughter was heard from spectators.

The next speakers were Professors Luthardt and Fricke. Both of these men used Latin with marvelous ease. Prof. Fricke spoke for more than a half hour, rapidly, without the slightest hesitation, and with great eloquence. Dr. Gregory told me later that this learned professor speaks Latin like his mother-tongue. This opponent remarked that the suspicious raised in regard to the manner in which Tischendorf acquired the Codex Sinaiticus, should be mentioned, if at all, in the preface, and not in the text of such a purely scientific work. Other members of the faculty brought forward slight objections.

To all these criticisms Dr. Gregory gave satisfactory, skillful, and pertinent answers, and was at the close of the disputation congratulated in the most hearty manner, and welcomed into the faculty as colleague. A few days before the disputation, Dr. Gregory gave his first, or trial, lecture at the University. He spoke in German, showing complete mastery of the language, upon the text of the Old Testament. It was a very learned discourse, and the one lady present felt proud of her countryman. After an absence from Leipzig for some months, for purposes of study and further research in the libraries of Rome and other cities, Dr. Gregory will return and begin a course of lectures at the University. That this time-honored institution of learning has admitted to its corps of instructors an American, shows what is, I think, true, that the spirit of the University is catholic, in the best sense of that word, asking no questions about nationality, but demanding fine preparation and real learning of the applicants for its honors.

Leipzig, May 28.

HERE AND THERE.

BY LANTA WILSON SMITH.

We tell a little longer here,
But show our resting there;
We, 'neath our humble cottage roof,
Thou in the mansions fair.

We grieve a little longer here,
We wrestle with our care,
We drain the bitter cup of woe;
Thou art rejoicing there.

We, with our aching head and heart
Are ever sinking down;
Thou only burden thou dost bear
Is thy fair jeweled crown.

We meet a thousand burdened ones
Bowed by the grief they bear;
Thou hearest no more the sob and cry;
"There is no sorrow there."

We're weary days and sleepless nights;
We're free to taste death's pain;
Thou, free at last from all that grieves,
Externally shall reign.

Soon we shall hear in the mansions fair
A chorus, sweet and clear,
Sung by our reunited band—
"Praise God! We all are here!"

A BIT OF GRASS.

It was a very small lawn, indeed—so small as to make that fine title seem rather absurd, but cottages in the suburbs of cities must, or should, have "lawn." And, small as it was, the name and the thing were dear to little Meta Sayres, its mistress. Her brief widowhood of three months had as yet brought no relaxation to the first line of her married life, which courted housekeeping as a joy and perfection—the shining mark for duty to aim at. Everything inside the simple establishment was daintily appointed and most beautifully tended. Everything outside would have been the same could Meta's busy fingers and energetic spirit have accomplished it, but fate and climate were against her.

For the sad thing about the "lawn" was that no grass grew on it. It had become Meta's chronic despair. St. Louis is a hot place, as all the world knows, and that spring the heat had come earlier than usual. Meta and her husband had begun sowing grass seed

early in March, when the frost was barely out of the ground. They had sown it again the last of March, and once more the last of April, and now, on the 10th of May, there was still no sign of promise, and the little inclosure lay as bare and naked as ever. The vines on the piazza were dense with unfolding leaves. The hedge was beginning to flower. The daisies and welgellas and the single bed of pansies were full of blossoms, and only the rakes marks on the smooth earth showed that any care had been bestowed on the grass plot, which lay hopeless and unlovely in the glare of the sun.

"Marian Ashurst says it's no use," Meta said, one day at dinner. "Nobody can make grass grow here. She says it's too hot. It burns up directly it sprouts—if it ever does sprout. I told her ours hadn't sprouted at all, and she said that was just the way theirs did when they tried the experiment the first year they were here."

"Still people do have grass in St. Louis," remarked her husband. "Look at the park. The grass is splendid. And look at the private places. Many of them have excellent turf."

"Yes; Marian says we must sown our lawn—that's the only way." "Isn't sodding rather expensive?" asked John, doubtfully.

"Yes, very expensive. I went to the gardener's this afternoon to ask about it, and he said it would cost \$30! Just think—for one little yard! But I look dreadfully as it is, and will be worse still in August, John!"

"That is very true. Grass is almost a necessity in a climate like this for people who stay on here for the whole summer, as we must do. If sodding is the only way to secure it, why we'll just do it; and, as for the money, we'll economize in something else, hey, Meta?"

"Yes, you always say that, but I have observed that when it comes to the 'something else' your notions are rather vague, John, dear!" replied Meta with a saucy smile. "However, all you say is true. I'll invent a way of saving money; you needn't worry about it, dear."

John looked very little likely to worry about that or anything else, as he sat comfortably in his arm chair, eating his strawberries and looking across the pretty dinner table at his bonny wife. She was one of those fair, womanly little women,

"Not too bright or good
For human nature's daily food,"

who captivate the imaginations of men and hold their affections captive even more than regular beauties do. Her face and voice were full of sweetness, and they were the index of a sweet nature. Full of sun and cheer and bright fun, capable to her fingers' ends, only those who knew her best detected the deep gloom of a heart of which she was capable, and the high and loyal devotion to what she believed to be right, which was the mainspring of her character. John Sayres had drawn a prize in his wife, how great a prize he only half comprehended as yet. It was reserved to him, as to many another husband, gradually to realize and bless his good fortune during the long years of a long and happy life.

So at the dinner table that night it was voted and carried on record that the little yard should be at once turfed at an outlay of \$30. Meta, in a rapid, characteristic way, had decided in her own mind how the money could be spared at the expense of a little sacrifice to herself and none at all to her husband. The bare yard had been no small trial to her. Used to the verdure and shade of the large country place in which all the summers of her girlhood had been passed, her eyes hungered for a green outlook, and had missed it every day of the spring.

"How fortunate that those two big maples grow just outside our fence," she thought. They will shade the grass all the afternoon, and John will water it with the hose every evening. I am sure we can make it grow. I'll order the sods early on Monday. There's no time to be lost now that we have decided to have them.

The next day was Sunday. As it changed—if there be such a thing as a chance—a stranger officiated in the church to which our young couple had allied themselves. He was chaplain of a great Mississippi penitentiary, and had broken away from his work to help, not for his prisoners only, though their need was urgent, but for the freed negroes among whom he lived and for whom he had established a school and a hospital. He told some moving stories, and he told them well, with a deepness of truth, and the force which a deep personal interest, so deep that it has swallowed up all self-interest, carries with it. The congregation experienced an answering throbb of sympathy. With some it was a contagious, superlative emotion; to others the appeal stirred into life that deeper pity whose best relief is action. Among those were John and Meta.

The most generous givers are among those who have least to give. A look, a low-toned word or two settled the sods. "We can do without the sods," John whispered Meta, and he nodded assent with a deep, affectionate glance into her sweet, earnest eyes. A pen was produced, a check hastily filled out, and a moment later the scrap of paper took its place in the plate beside bank notes and silver. Few people in the church had given quite so much, yet there were many who could better have afforded to give more. None beside had given at the cost of a distinct personal sacrifice; so true it is that will and wish can make possible what seems impossible where will and wish are lacking.

The young husband and wife walked homeward rather soberly, their minds full of what they had heard. "It seems almost wrong to be so happy and well-off," thought Meta, as she glanced about the tiny paradise which represented so many things to her. Her eyes strayed through the window to the bare spot where now no grass would be. She suppressed a sigh. "I'm not sorry," she said bravely to herself. "We have so much and yet these poor creatures have nothing. John's away so much of the day that he won't notice it very much, and I'll keep the white curtains down when I sit on this side of the room, and then I shall be about as well off as if the yard were green. Grass would have been very nice, but this is nicer." With a resolute smile she ran down to dress the lettuce in the way which John preferred, to take her blanc mange from the ice and arrange a bowl of housewife's sprays for the table.

The house seemed particularly attractive that day, dinner unusually good. Nothing enhances our own small blessings like coming into contact with the wants and needs of others, and out of our abundance sparing something

with which to make up their lack of all. Still it was not possible quite to forget or overlook the ugly bareness of the yard, and Meta must be forgiven one little sigh when Wednesday brought one plentiful rain and Saturday another. "How good this would have been for our sods," she thought, "they would have been sure to grow."

John was called to Cincinnati by business early in the following week, and Meta spent the days of his absence with her friend, Mrs. Ashurst, who lived a little way in the country on the opposite side of the city. She had much to get home some hours in advance of John to have all things in order to greet him, but missing the earl or train brought her into town late, so that their meeting after all was in the horse cars, and they alighted together at the corner above their house.

Reaching the gate they paused in amazement, with a sudden mutual exclamation. Behold the yard was green! The long since planted and despair of seed had germinated. A thick fuzz of fine, slender points, each of which was an infant blade of grass, covered the ground like a transparent mantle. Already the bareness was clothed upon. No one could call the "lawn" naked any longer. Scarcely able to believe her eyes, Meta looked and looked.

Turning to her husband she cried: "It's a miracle, John! Such a thing was never known in this city before, I suppose. How did it happen?"

"It didn't happen," replied John, with a mysterious twinkle in his eyes. "But how can you account for it?"

"Angels"—in a low, solemn whisper. "They are so pleased with you for giving up your wish so cheerfully and never repeating it, and, in short, for being such a darling generally, that they reward your virtue by just took the matter in hand themselves, and it is they who have made the grass grow."

Meta blushed and laughed and protested, and reminded John that he had given up the grass as well as she; but he adhered to his conclusion. People wondered exceedingly at the self-sown lawn, and it certainly flourished in a wonderful manner—perhaps because of the frequent "cuttings by moonlight" bestowed upon it by its owners, or the night douches with the hose. "It is a duty to co-operate with heaven," John answered, but all the same he held to his opinion, and when people said it was unaccountable, that grass never did so in St. Louis before, he always assumed an air of distant importance, as if in the confidence of some supernatural power and entirely cognizant of the methods by which miracles are wrought. Tals diverted Meta exceedingly.

She would by no means give in to her husband's theory, though she delighted in her "lawn" and was very proud of its success; but he was firm in his opinion to the end, and there never did so in St. Louis before, he always assumed an air of distant importance, as if in the confidence of some supernatural power and entirely cognizant of the methods by which miracles are wrought. Tals diverted Meta exceedingly.

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THE MAGAZINES.

Harper's for June is a brilliant summer number and contains much to interest the reader in matters pertaining to home and foreign localities. It is the 49th number, and opens the 69th volume. We first find ourselves in the charming summer town, "Blairville," where sharp-eyed, we enjoy "A Humble Romance," told to us by Mary W. W. and then "The Dagger," a story of the Mediterranean in the time of Sextus Pompey. Presto! and by the turn of a leaf we find ourselves in "The New York Custom House," from which we do not escape till we have been introduced into some of the intricacies of specific and ad valorem duties, and our baggage and perhaps our doubted personal emporium carefully examined by the officials and inspectors. We soothe our itching fingers for a moment by reading Abraham Lincoln in Cincinnati, and Mr. Craig's saucy little poem, "Little Blue." By the way, while abroad we took in "Shedfield," the famous Jack-in-the-town of England, and greatly enjoyed its quaint nooks, its dingy atmosphere so like that of our own Pittsburg, and its huge cutlery manufacturing. Perfect rest and satisfaction we find in each instalment of E. P. Roe's "Nature's Serial Story," and only wonder at the surprising critics who expect to find anything from Mr. Roe's pen should appear in Harper. If any one of them could write as well, he would need no longer write cynical criticisms on his betters for he would be a writer of the first order. And now, from this lovely, beautiful, happy story of life on the Hudson we turn southward and learn from John Estlin Cooke the sad story of "Grace Sherwood, the one Virginia Witch." Back from this time and place of gloom, we journey up to "The North Star," and enjoy its wonderful cliffs, its beautiful waterfalls and its original people. We next trace with Col. Higginson "The Great Western March" of the century, and find a population, and a story that is steadily tramping, rest ourselves in the quaint, quiet pages of "Judith Shakespeare." With a satisfactory glance at the editorials, we finish our rich feast.

Lippincott's for June is an attractive issue, opening with "Raglan Castle," illustrated by "Red" Foxworth, a fine American story of money-making and spending, comes to a conclusion. W. H. Schuyler writes of "Academy Endowments." Nathan C. Brown, in "A Railway Problem," does not discuss an intricate question, but merely tells a story. Dr. Oswald tells us how to construct our "Out-Buildings." Charles Burr Todd takes us a pleasant "Voyaging on the Savannah," and J. F. Kirk entertains us with "Shakespeare's Tragedies on the Stage," remarks and reminiscences. C. F. Holder amuses us with what he knows of "Mimicry Among Animals." Other short stories and a few poems fill up the rest of this light and readable monthly.

The Century for June is an almost exclusively American number, and yet shows a marvellous variety in its varied contents. Mr. Benjamin first describes to us "A French-American Seaport," the fifth paper in the most interesting account of the cruise of the "Albatross." Mr. Robert Grant's "An Average Man," reaches a satisfactory conclusion, and must take rank as an excellent bit of fiction. T. W. Parsons sings for us the stirring ballad of the death of Count Ernst von Manteuffel, the Prussian statesman. We next enjoy a delightful trip to "Sailors' Snug Harbor" on Staten Island, with its fine illustrations, especially of the new statue of its founder, and then, pleasant to the eye, we read "The Topics of the Time," "Open Letters," and "Bric-a-Brac" are unusually attractive. The poetry of the number is excellent and abundant, and the illustrations particularly attractive, especially the quaint reprints in Mr. Eggleston's paper, and the frontispiece.

Our Little Ones for June points its little ones to brooks, cool shadows and long, wavy grasses. It ought to be read by the little ones as they sit under shady trees, with the soft breezes blowing lazily above them, and cool breezes bringing comfort and health to their flushed faces and tired little feet. The frontispiece is a brook so cleverly drawn that it is almost as if it were a real brook, with a desire to pull off shoes and stockings and go on wading. The "Unbrella Bird," a very faithful representation of which is given, is a strange looking bird, and is a native of Brazil. "Edith's Little Cakes" is a story of a little girl, and "A Day's Work" is a story of a boy. "The Merry Whistler," and "Good Times" are also stories. The closing music is "The Lark," and no doubt is the best substitute for the real song of the lark extant.

Penny for June contains the four weekly numbers for the month, each well-filled with entertaining and instructive reading and pretty illustrations. May's wide needs no bush," says the old adage, and this is a good thing, for what "Penny" offers to the children is sure to please them.

Conference year: President, Rev. A. Gould, of Clinton; vice-president, Rev. A. R. Nichols, of Hudson; secretary and treasurer, W. Wignall, of West Fitchburg. An executive committee, consisting of Bros. Gould, Evans and Wignall. By vote of the meeting, Bro. Fairbanks of the Congregational Church was invited to take part in the exercises.

The subject of sanctification was ably presented by Bro. A. R. Nichols, the speaker favoring the idea of growth into, rather than a special and separate act. A lively and interesting but kindly discussion followed. Christian manifesting was the subject of the next paper, by W. Wignall. Dr. Dorchester gave some very forcible illustrations, in the incidents which he related of manifesting, which were received with marked interest by the meeting. The subject of the next essay, "How shall we Secure a more thorough Doctrinal Education of our People?" was clearly presented by A. Gould. He said this could be secured, first, by our preachers presenting in their sermons clearly and more frequently the doctrines of the Bible and our church; second, class-leaders should teach them in the classes and talk less about feeling; third, by enforcement of our disciplinary measures; fourth, by the study of the Bible in our academies and colleges.

After an intermission of an hour and a half, during which the company enjoyed a beautiful collation which was provided by the ladies of Oakdale in the vestry, and a season of social conversation, the meeting resumed the exercises of the programme. Bro. N. D. George, in an interesting and pleasing manner, related his experience with tobacco. Some knowing smiles passed over the countenances of the male members present as he told of his being a "little sick and soon terribly sick." Through the grace of God, for fifty years and more he has been freed from his slavery. Dr. Dorchester gave a review of some of the doings of the General Conference. He spoke of the needs of the church and of the importance of the work done by the General Conference, giving instances of the great benefit likely to result from some of the changes made. Bro. Buckingham, of Ayer, pointed out some of the needs of New England Methodism, and Bro. Townsend, of Barre, told us something about wire-pulling. A vote of thanks to the ladies of Oakdale, the trustees of the church, and the pastor was passed by a unanimous and rising vote. The meeting was an occasion of great interest and profit to all present, and in the future meetings it is hoped that a more general attendance of the preachers will be manifest.

W. WIGNALL, Sec.

SPRINGFIELD DISTRICT.

The Springfield District Ministerial Association held its summer session at Bondville, Mass., June 3 and 4. Under the direction of the pastor of the church, Rev. G. H. Clark, ample and excellent preparation was made for the entertainment of the people. The executive committee had also furnished a very practical and interesting programme. The opening devotional exercises were led by Rev. A. Woods, and were earnest and devout. A temporary organization was formed by choosing Presiding Elder Fellows president, and Rev. A. Dight secretary. The officers chosen for the year were: President, Rev. W. N. Richardson of Northampton; vice-presidents, Rev. G. W. Richardson, of Warren, and Rev. G. W. Mansfield, of Wilbraham; secretary and treasurer, Rev. A. Dight, of Monson; executive committee, Rev. T. W. Bishop, of Springfield, Rev. L. W. Staples, of Chicopee Falls, and Rev. A. Dight.

Reports from the various churches were given, which showed a good degree of interest and prosperity on the district. A letter which had accidentally fallen into the hands of one of the brethren was read. We should be sorry to think it expressed the true inwardness of feeling in a sister denomination, but as it may be of special interest to more than one church to which it referred, we insert a copy of it here, leaving out only names of persons and places.

Boston, Mass., May 29, 1884.

DEAR BROTHER: I will supply your pulpit on June 8, and shall be very glad if you can see your way clear to go to —.

I do not think you will find it a horrid net at all; when — is fairly ejected, things will be calm and clear and a good work can be done.

The Methodists need to be quietly absorbed, and I think they can be.

Thank you for your sympathy.

Yours truly,

We do not doubt but a "Connecticut League," or something like it, which would consolidate some of the weaker churches in our smaller towns, would be a great benefit, but when a sister denomination goes into the "absorption" business in that "quiet" way, to say the least it gives a sort of repugnance to the idea of being absorbed.

At the afternoon session a very good and methodical plan of a sermon was presented by Rev. E. P. Herlick, of Palham. Not only was the "plan" worthy of commendation, but the fact that although the writer was unable to be present himself yet sent his sermon for criticism, should stimulate others, when their names appear on the programme and they are unable to be present, to "go and do likewise."

The subject of the day around which the greatest amount of discussion centered was an essay by Dr. Wm. Rice, of Springfield, on "The Proof of the Divinity of Christ Furnished by the Success of Christianity." Mohammedanism was instanced as a parallel case, where success was evidently not an evidence of divinity. It was also objected that that line of argument could at best furnish only presumption, and not proof, of the order of being to which Christ belongs. Dr. N. Fellows, a member of the late General Conference, gave a very interesting account of the method and some of the more important measures of the Conference.

On Thursday, the 12th, Bro. E. Hodge, pastor of the church in Oakdale, called the meeting to order promptly at 9 o'clock. Rev. W. J. Pomret, of Fitchburg, led the devotional service, and a season of gracious spiritual fellowship was enjoyed, which prepared the way for the subsequent exercises. The following officers were chosen for the

Conference year: President, Rev. A. Gould, of Clinton; vice-president, Rev. A. R. Nichols, of Hudson; secretary and treasurer, W. Wignall, of West Fitchburg. An executive committee, consisting of Bros. Gould, Evans and Wignall. By vote of the meeting, Bro. Fairbanks of the Congregational Church was invited to take part in the exercises.

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After an intermission of an hour and a half, during which the company enjoyed a beautiful collation which was provided by the ladies of Oakdale in the vestry, and a season of social conversation, the meeting resumed the exercises of the programme. Bro. N. D. George, in an interesting and pleasing manner, related his experience with tobacco. Some knowing smiles passed over the countenances of the male members present as he told of his being a "little sick and soon terribly sick." Through the grace of God, for fifty years and more he has been freed from his slavery. Dr. Dorchester gave a review of some of the doings of the General Conference. He spoke of the needs of the church and of the importance of the work done by the General Conference, giving instances of the great benefit likely to result from some of the changes made. Bro. Buckingham, of Ayer, pointed out some of the needs of New England Methodism, and Bro. Townsend, of Barre, told us something about wire-pulling. A vote of thanks to the ladies of Oakdale, the trustees of the church, and the pastor was passed by a unanimous and rising vote. The meeting was an occasion of great interest and profit to all present, and in the future meetings it is hoped that a more general attendance of the preachers will be manifest.

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In the evening a good number of the citizens of the town gathered, and under the lead of the presiding elder, a spiritual and profitable 1-2-feast was held, after which Rev. E. P. King, of Holyoke, preached from Acts 1: 8. The main thought of the sermon was: When God gets supreme control of our human powers, He will work through them, manifesting himself as God, and great glory shall come to Zion. Like all Bro. King's preaching, it was practical and earnest.

On Wednesday morning the meeting opened with devotional exercises led by Rev. H. A. Jones. Rev. W. G. Richardson, of Warren, read an essay on "Future Punishment in the Light of Reason and Revelation." It was a clear and strong essay, and the author thought a thorough study of the subject would lead the church back to the grounds which some suppose have long since been given up. Such a subject, of course, could not get through a Preachers' Meeting without discussion, and after criticisms both favorable and unfavorable Bro. Richardson was granted three minutes to close the discussion.

In the absence of Rev. W. H. Daniels, Dr. Crowell was invited to introduce the subject, "The Emotional Element in Religion," which he did, not only with reason, but also with much of emotion, giving some of the rich experiences of his life. During the day Dr. Crowell also presented some very interesting facts connected with his work for Wilbraham Academy. One of the most profitable discussions of the meeting was on the "Endowment of Power" — What is it? Is it for all? How can it be obtained? The subject was introduced by Rev. G. H. Clark, of Bondville, and almost every brother in the meeting took part in the discussion, making it a very profitable one.

In the afternoon the devotional exercises were led by Rev. J. H. Gaylord, after which the same brother led in the discussion of "How to Make our Next Camp-meeting More Successful than any Preceding One." One prominent layman urged earnestly the payment of the debt on the camp-ground as a first and important step towards a good meeting.

On the closing subject of the meeting — "What Does the World Justly Demand of the Church?" — Rev. D. Atkins furnished a very clear and practical essay. Owing to circumstances, the meeting was not largely attended by the ministerial brethren of the district, but it was very interesting and profitable to those who were there. Preparations are being made for the fall meeting, at which we anticipate a large attendance and an enthusiastic time.

ALEX. DIGHT, Sec.

WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society of the N. E. Conference held its third annual meeting, Monday, June 2, in the Bromfield Street Church, Boston. In the absence of the president during the morning session, Mrs. Rev. V. A. Cooper presided. Delegates were present from the various auxiliaries in the Conference. After the usual opening exercises, the annual reports of the corresponding and recording secretaries were read; also reports from the corresponding secretaries of the auxiliaries. The committee on resolutions reported the following resolutions, which were adopted: —

Resolved, 1. That the Woman's Home Missionary Society of the N. E. Annual Conference recognize with gratitude the action of the late General Conference in adopting the W. H. M. Society as one of its benevolent and evangelizing agencies, accepting its constitution and placing the society in the Methodist Episcopal Church on the same plane as its other great societies.

2. That we are more thoroughly convinced than ever that this society is of God; that the strength and obstinacy of Mormonism, the vast waves of immigration, the increasing masses of degraded people in our great cities, the low caste life of the South, the exposure, poverty and moral destitution of the frontier, the savage, barbarous life of the native Indians along the borders of a civilization more than two hundred years old, are conditions which call for the greatest possible activity of every capability of the Christian Church if it is to keep Protestant Christianity up to even its present efficiency. And we fully believe that in the organization of this society God has in His providence opened a great and effectual door for the untold millions of the M. E. Church to enter these vast fields, and we consider it an auspicious omen that it occurred in the centennial year of Methodism.

3. That we are grateful to God and thankful to the N. E. Conference for the uniform kindness and encouragement we have received at its hands in appointing a committee in the interests of W. H. M. work from year to year, and permitting us to hold an anniversary at its annual sessions.

4. That encouraged by these things, as well as by the success attending our work, and feeling more than ever the importance of our mission, we hereby pledge ourselves to renewed fidelity, and that we will endeavor to secure the organization of fifty new auxiliaries before the next Annual Conference.

5. That the Woman's Home Missionary Society of the N. E. Conference greatly appreciate the services of Mrs. Susan B. Holway, who from its organization has been its president. We hereby tender to her our sincere thanks for her devotion to its work, faithful attendance on its business meetings, and her generous support of its benevolent work. As a slight token of our appreciation we hereby make her a life member by the payment of twenty dollars.

6. That we regret the necessity which compels her refusal to a re-election, and she retires from the office followed by our prayers.

7. That the thanks of the W. H. M. Society of the N. E. Conference are hereby extended to Mrs. H. C. Graton, of Worcester, our retiring corresponding secretary. Taking this laborious office at the organization of the society, when there was everything to do, we are greatly indebted to her for the steady development and present efficiency of the work.

8. That we greatly regret the necessity which compels her to lay aside the arduous duties of this office, but rejoice

to know that her heart is still deeply interested in the prosperity of the society. We thank Sister Graton for her noble effort in making our president a life member and for all her generosity during her term of office.

9. That a copy of these resolutions be sent respectively to Mrs. S. B. Holway and Mrs. H. C. Graton.

The committee on nominations made the following report, which was adopted: President, Mrs. Rev. V. A. Cooper; corresponding secretary, Mrs. Edward Johnson; recording secretary, Mrs. N. A. Putnam; treasurer, Mrs. Rev. A. A. Wright. Boston district — vice-president, Mrs. H. C. Graton; manager, Mrs. A. B. F. Kinney. Springfield district — vice-president, Mrs. V. M. Simons; manager, Miss M. L. Jacobs. North Boston district — vice-president, Mrs. Daniel Richards; manager, Mrs. L. H. Daggett. Lynn district — vice-president, Mrs. J. H. Mansfield; manager, Miss H. B. Haven. Vice-president at large, Mrs. S. B. Holway.

The afternoon session was called to order at two o'clock, with Mrs. Rev. A. A. Wright in the chair. The devotional exercises were conducted by Mrs. Rev. James Mather, of the N. E. Southern Conference. The meeting was addressed by Rev. Mr. Cushman, of New Orleans, on "Cabin Life in the South," and also by Rev. C. P. Lyford, on domestic life in Utah. Two solos were very beautifully rendered by Mrs. E. A. Taylor, of Cambridgeport.

This society stands upon an equal footing with the W. F. M. Society and the other societies of the church, having been heartily endorsed and adopted by the recent General Conference held in Philadelphia. During the three years since its organization it has contributed \$2,517.05 toward uplifting and Christianizing the ignorant and degraded women in our own country. There are at present nine auxiliaries to the Conference society, with a membership of about four hundred. The officers of the executive board are planning for a vigorous campaign during the coming year, in organizing auxiliaries and utilizing the latent talent among the women in the various charges of the Conference.

A. W. JOHNSON, Cor. Sec.

Obituaries.

LESTINA WOODS, wife of Sylvanus Woods, died in Framingham, N. H., in Oct., 1883.

She and her husband were members of the Methodist Episcopal Church in Deering. Sister Woods was an exemplary member of the church and well beloved by her brethren and friends. For several years she was unable to attend upon the means of grace; but ever after she was deprived of the privilege of associating with the people of her church in religious assemblies, she continued to take a lively interest in the cause, and gave of her substance to the support of preaching. Her last sickness was long and painful, completely wearing out the feeble body, until finally she dropped away without a struggle. She left a good hope of blessedness in the life beyond. Her funeral service was attended by the writer at her late residence in the presence of a large attendance of her neighbors, who thought not of the same church relations, respected and loved her for her worth. A good delegation of her friends were present from Deering. "Blessed are the dead which die in the Lord."

A. B. RUSSELL.

Mrs. ELIZABETH L. TOWLE, wife of Oliver Towle, of Westfield, Mass., departed this life very suddenly, Feb. 20, 1884.

In about her usual health, although never very strong, she retired to rest, and during the night, without warning, without ever awaking or leaving a word of farewell to her friends, she went from this earthly scene to those of a better world, even an heavenly. Sister Towle, whose maiden name was Weeks, was born in Concord, N. H., June 17, 1820. In early life her advantages for education and culture were very excellent, which she improved diligently and successfully, the fruits of which were as wide as her sphere of influence and as lasting as life. The result was a personal appreciation of literature and science, and her unceasing efforts to promote the intelligence and usefulness of her children in subsequent years. Nor did she in early life fail to get that wisdom which Solomon says is the principal thing, originating in the fear of the Lord, and inducing a life of sincere, active and useful piety. An intimate acquaintance bears this unequivocal testimony to her Christian character previous to leaving her native place: "I knew she was a devoted Christian several years before her marriage, but I cannot tell when she united with the church, nor who was pastor at that time." In September, 1842, she was married to Oliver Towle, of Hampton, N. H., and resided there for thirty-six years. They removed to Westfield, Mass., in June, 1878, where she ended her life. Her remains were brought to Hampton for burial, where they will rest until the resurrection morn.

They were blessed with seven children, four of whom are still living and are filling places of responsibility and usefulness, and who, with the husband and father, most deeply feel their irreparable loss. And well they may, for a wife was faithful and true, as a mother tender and indulgent, yet insisted on filial respect and obedience. As a member of the church she was exemplary, interested, and faithful, loyal to God and even to the peculiarities of the church of her choice. One of her favorite texts was Romans 12: 10; and says one of her children: "Only the members of her own family can know how fully she exemplified that motto in her daily life." With the routine life of a farmer's wife there were few special incidents, comparatively worthy of particular remark. Those who knew her well, scarcely need be told of the many good qualities that endeared her to friends left behind to mourn her loss. May she survive be prepared to meet her in the land that is fairer than day, "in the sweet by and by!" E. S. Hampton, N. H.

Died, at Lawrence, April 18, 1884, Mrs. AUGUSTA CURRIE, in the 74th year of her age.

She was born in Ballardvale, but had lived in Lawrence since her childhood, where she early gave her heart to God and joined the Haverhill Street M. E. Church. She developed untold beauty of character and a variety of useful gifts in the church, so that she had become widely known and universally beloved.

Wm. I. GILL.

Died, in South Waldoboro', Me., March 28, 1884, Mr. WILLIAM WINCHESTER, aged 79 years and 5 months.

He, together with his wife, who preceded him about one year to the better land, had been members of the M. E. Church about fifty years when called to the church triumphant. He was a good and faithful leader of the class

here for more than thirty-five years, by whom he was much beloved. Also, as a parent, Christian neighbor and citizen he was greatly beloved by all. After such a life, as might be expected, death found him all ready to go. "Blessed are the dead which die in the Lord!" Thus the old landmarks are falling. Be ye also ready.

A. PLUMBER.

Died, at Marton's Mills, April 30, of heart disease, Mrs. MARY JONES, beloved wife of Capt. David Jones, aged 63 years.

Truly, an exemplary Christian has been summoned from our midst, one that was deeply beloved and cherished by every heart. She was a worthy member of the M. E. Church in this village, a faithful Sabbath-school teacher, a devoted wife, and a loving parent and sister. We extend our hearty sympathy to her bereaved husband and lonely daughter. May they find comfort, as faith points upward to those blessed realms where their beloved one dwells, and the angel of hope whispers, in accents sweet, "We shall meet again." O. H.

JENNIE L. STEVENS, wife of Wellington D. Stevens, died at Springfield, Mass., March 25, 1884.

Sister Stevens was the daughter of the late Cheney Bigelow, who is remembered as a highly respected citizen and useful member of the Union Street Methodist Church. Her mother, Eliza A. Bigelow, survives her, and is faithfully serving the church. Nurtured amid the influences of a pious home, Sister Stevens early gave attention to the things of religion. At the age of twelve years she was converted while attending camp-meeting on the old camp-ground in Hatfield. She soon became a member of the Union Street Methodist Church in this city during the pastorate of Rev. Nelson Stutson. In the home and in the church the responsibilities of her Christian calling were not overlooked.

In 1869 she was married to Wellington D. Stevens, who succeeded her father in business, and while the tie of earthly affection was strong, they were also bound in the love of God — a bond which death has not severed. Sister Stevens felt a deep interest in the welfare of foreign missions, and freely gave of her time and means to promote the missionary cause. She was a faithful attendant upon the public means of grace, and was zealously employed in the interests of the Sabbath-school; and those committed to her care found in her an earnest and faithful teacher.

Two promising children — Cheney and Jennie — who greatly need a mother's care, are left to mourn their loss. How mysterious are the ways of God! The children, the sister, the stricken mother and husband, should have the prayers of the church in this terrible bereavement. W. E. KNOX.

"DOING A GRAND WORK FOR ME."

In sending for a new supply of Compound Oxygen, a gentleman at Walnut, Iowa, says:

"I cannot get along without it, as it is doing such a grand work for me. You would not believe me for the same miserable man I was a year ago to see me now. I am gaining so fast in flesh. I weigh more than I ever did in my life before, but I still have pains through my lungs when I do any work; but other ways I am feeling as well as ever I did."

Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuritis, Bronchitis, Asthma, etc., and a wide range of chronic disease, will be sent free, on receipt of a stamp for postage, to the publisher, DR. J. C. AYER & CO., 1109 and 1111 Girard Street, Philadelphia.

Our advice to consumers of Ivory Soap is, buy a dozen cakes at a time, take off the wrappers, and stand each cake on end in a dry place, for unlike many other soaps, the Ivory improves by age. Test this advice and you will find the twelve cakes will last as long as thirteen cakes bought singly. This advice may appear to you as being given against our own interests; on the contrary, our interest and desire is, that the patrons of Ivory Soap shall find it the most desirable and economical soap they can use. Respectfully, PROCTER & GAMBLE, Cincinnati, O.

Free of charge. A full size cake of Ivory Soap will send to any one who cannot get it for their family. Six 6c stamps, or post payment, send to Procter & Gamble, Cincinnati. Please mention this paper.

Right to the point

The Rev. J. E. Seales, of New York, is one of the most widely-known and highly esteemed of Methodist ministers.

Mr. Seales says: "I am impressed that it is a duty for all who are suffering with Rheumatism or Neuralgia, to say that a remedy has been discovered that is infallible in its action. My son was greatly afflicted with Rheumatism, and suffered so severely that he was unable to get up. While in this condition he discovered a remedy which acted immediately, and a permanent cure. He has since furnished it to a number of persons suffering with Rheumatism, and the result has been immediate relief, and a permanent cure. Among these, I have Mr. Wm. C. Seales, of New York, who was suffering from this terrible disease, and who has since been cured. He has since furnished it to a number of persons suffering with Rheumatism, and the result has been immediate relief, and a permanent cure. Among these, I have Mr. Wm. C. Seales, of New York, who was suffering from this terrible disease, and who has since been cured. 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The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 17.

Usual celebration of the anniversary of the battle ofunker Hill in the Charlestown District.

Wreck of the British ship "Syria" on the New Zealand coast, and drowning of nearly the entire crew and seventy coolies.

The American consul at Bordeaux, France, slightly wounded by a French soldier at a balloon ascension, through mistake.

Congress.—In the Senate yesterday the House bill to declare forfeited the unexpired terms of the Atlantic & Pacific Railroad Company was reported favorably from the public lands committee. The army appropriation bill was also reported. The House amendment to the post-office appropriation bill, appropriating \$250,000 for necessary and special mail facilities on trunk lines, was considered. The House resolution, providing for an examination into the condition of the New York banks by a senate committee, was discussed. The Utah bill was also debated. The House was engaged in discussing the general deficiency appropriation bill.

Wednesday, June 18.

Unveiling of a statue in honor of Bolivar, the Venezuelan liberator, in Central Park, New York.

Occurrence of a \$100,000 fire in Athens, Penn.

Laying of the cornerstone of the new Odd Fellows Hall in Cambridgeport, with imposing ceremonies.

Withdrawal by Count Toreno of his resignation as president of the Spanish Chamber of Deputies.

Thursday, June 19.

Death of Bishop Matthew Simpson, senior bishop of the Methodist Episcopal Church, at his home in Philadelphia, Pa.

Unveiling of the Buckingham statue at Hartford, Conn., with appropriate ceremonies.

Arrival at Queenstown of the new steamer "America," of the National line, having made the passage from New York in six days, fourteen hours and eighteen minutes.

Portugal disposed to make important concessions in regard to the Congo country.

Congress.—The Senate yesterday passed the Utah bill by a vote of 33 to 15. The House was engaged in considering the bill to amend the Thurman act, requiring all the Pacific railway companies to pay into the sinking fund 35 per cent. of their net earnings, instead of 25 per cent. Pending a motion to recommitt the bill, with certain instructions to the Secretary of the Treasury, a recess was taken.

Friday, June 20.

Thirty persons injured by a disaster on the Burlington & Missouri Railroad near Hubbel.

A cable dispatch received at Harvard College yesterday announced the probable discovery at Vienna of the Tuttle periodical comet on its fourth return since original discovery in 1858.

Exchange of shots at Suakin between the British and Egyptian forces.

Appropriate celebration of the tercentenary of Emmanuel College at Cambridge, Eng., the honorary degree of LL.D. being conferred upon Prof. Charles Eliot Norton of Harvard College.

The first French station on the Congo has been opened to trade.

Congress.—The Senate yesterday passed the bill to equalize the rank of graduates in the Naval Academy upon their assignment to the various corps, and considered at length the Mexican pension bill. The House passed the Pacific Railroad bill, amended so as to require 55 per cent. of the net earnings to be paid annually to the government by the Central Pacific, and 45 per cent. by the Kansas Pacific. The bill to prohibit the importation and immigration of foreigners and aliens under contract to perform labor was also passed.

Saturday, June 21.

Class day at Harvard yesterday.

Destruction, by fire, of the oil works of Samuel Walker & Co., in Somerville. Estimated loss, between \$30,000 and \$35,000.

Nomination by the American prohibition convention at Chicago of S. C. Pomeroy of Kansas for President of the United States, and J. A. Conant of Connecticut for Vice-president.

Sale of the famous Fontaine collection of art treasures in London, the amount realized reaching upward of £91,000.

Congress.—The principal portion of yesterday's session of the Senate was occupied in discussing the Mexican soldiers' pension bill. The House passed bills reducing from 50 and 25 cents to 10 cents the clearance fees levied upon vessels engaged in domestic commerce, and for the purpose of clearing land grant to the Sioux City & St. Paul Railroad Company. The Campbell-Morey contested election case from the seventh Ohio district was discussed and disposed of, the contestant, Campbell, being seated.

Monday, June 23.

Mr. Blaine formally notified at Augusta, Me., by the committee appointed by the national convention, that he is the Republican nominee for President.

Prevalence of a panic at Assouan in consequence of the advance of the rebels on Korosko and Dongola.

Death of the Prince of Orange, the only son of the King of the Netherlands, at Hage.

Burning of half the town of Plague, Peru, including the business portion.

Thirty persons killed and seventeen wounded by the explosion of powder mills at Pontremoli, Italy.

Congress.—More than the usual quantity of business was transacted on Saturday. The conference report on the shipping-bill was agreed to in both branches, and the army appropriation bill was passed in the Senate. The bill amending the Thurman act relating to the Pacific railroads was discussed, and the legislative, executive and judicial appropriation bill was reported. In the House the sundry civil appropriation bill was reported, and the electoral count bill discussed.

Let no one fail to go to Messrs. Charles A. Smith & Co., 18 School Street, for the best of cloths and the best of fits. This firm keep constantly on hand the choicest qualities of woollens for gentlemen's wear, and all purchasers can feel sure they are getting the most reliable fabrics when they purchase of them.

By MAIL TO BAR HARBOR.—The new rail route from Mount Desert of the Eastern and Maine Central Railroads will be open for passenger and freight business Monday, June 23.

The route is via Portland, Bangor, Ellsworth and Mount Desert Ferry, and trains leaving Boston by the Eastern Road at 9 A. M. and 7 P. M. will bring passengers to Bar Harbor at 9 P. M. and 9 A. M. respectively. The ferris between Mount Desert Ferry and Bar Harbor (8 miles) will be performed by the steamer Sebena, a first-class boat, with accommodations for over 200 passengers.

Returning, the Sebena will leave Bar Harbor

at 8:35 A. M., 10:40 A. M. and 5:55 P. M., connecting with trains reaching Boston at 5:10 P. M., 9:30 P. M. and 6:30 A. M. respectively.

Pullman Parlor cars will be run on day trains between Boston and Mount Desert Ferry, and sleeping cars on night trains between Boston and Bangor.

Bar Harbor will thus be brought within twelve hours of Boston, twice a day, by a journey divested of the unpleasantness and delays incident to a long sea voyage, and the new arrangement cannot but be of great value and convenience to the thousands who visit that famous summer resort.

The line will be opened as far as Ellsworth June 16, and from that date until the 23d the 9 A. M. train will make through connection to that point only.

THE COOKING SCHOOL.—The average girl at marriage is well instructed in sewing. To take her place at the head of a family without a fair knowledge of the useful household art, would be to disgrace her mother and herself in the minds of all their acquaintances. The average young bride goes to a home of her own with a few practical hints as to matters which will have to come before her, but she has not been taught to cook, and she is at a loss to do so.

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at 8:35 A. M., 10:40 A. M. and 5:55 P. M., connecting with trains reaching Boston at 5:10 P. M., 9:30 P. M. and 6:30 A. M. respectively.

Pullman Parlor cars will be run on day trains between Boston and Mount Desert Ferry, and sleeping cars on night trains between Boston and Bangor.

Bar Harbor will thus be brought within twelve hours of Boston, twice a day, by a journey divested of the unpleasantness and delays incident to a long sea voyage, and the new arrangement cannot but be of great value and convenience to the thousands who visit that famous summer resort.

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